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HISTORY
OF THE
FIRST PRESBYTERIAN
CHURCH
OF ITHACA, NEW YORK
DURING ONE HUNDRED YEARS

THE ANNIVERSARY EXERCISES
JANUARY TWENTY-FIRST TO TWENTY-FOURTH

1904

PRESS OF
ANDRUS & CHURCH
ITHACA, N. Y.

Introduction

THE Centennial Anniversary of the First Presbyterian Church of Ithaca was celebrated on January twenty-first, second, third and fourth, 1904. This was an event of great interest not only to the present resident members of the Church and congregation, but to many others as well. To former members of the Church still living, whose present addresses were known, engraved invitations were sent, as follows :

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*The Officers and Members of
The First Presbyterian Church of Ithaca
request your presence
at the exercises celebrating its
One Hundredth Anniversary
to be held in the church
January twenty-first to twenty-fourth
nineteen hundred and four
Ithaca, New York*

Unfortunately, 'time and tide' were not most favorable on this occasion. Our Centennial occurred at a season when many who might otherwise have come to participate in it could not leave their business, and when travel was impeded by severe storms. During the first two days of the exercises, a 'January thaw,' following a considerable snowfall, made the streets like rivers, so that many were unable to venture out. Yet the occasion was one long to be remembered. The renewed interest in our history as a Church, the consequently more vivid realization of the life of the earlier day, the new appreciation of the large part God has given this Church to play,—not only in this community, but in the nation and in the world,—the delightful air of reminiscence, with the kindly greetings and congratulations of our friends,—all contributed to make a most interesting and memorable anniversary.

The following is the program as announced :

THURSDAY, 7.30 P. M.

The History of this Church during One Hundred Years, by the Pastor, REV. J. F. FITSCHEN, JR.

The Choir will render two anthems of the olden time :—"Sherburne," and "Russia."
The Congregation will sing Hymns 587, 200, 573.

FRIDAY, 3.00 P. M. (IN THE SUNDAY SCHOOL ROOMS).

A Paper on "Woman's Part in the Church's Work," by MISS MARY E. HUMPHREY.

Informal discussion of this theme by older Members.

"Auld Lang Syne."

FRIDAY, 4:30 P. M.

An Organ Recital.

A Paper on "Music in this Church," by MR. EDWIN C. TICHENOR.

FRIDAY, 7.30 P. M.

GREETINGS :

From the Sister Churches of Ithaca, by REV. R. T. JONES, D.D.

"The Co-operative Work of the Churches for the City's Welfare."

From the "First Church of Ulysses," (Trumansburg), by REV. J. S. NILES.

"The Young People's Work in the Church."

From the Presbytery and the Seminary, by REV. PRESIDENT G. B. STEWART, D.D.

"The Education and Qualification of Trained Leaders for the Church's Work."

Hymns 591, 446, 615.

"Nearer my God, to Thee," . *Thomas Adams*. "O rest in the Lord," . *Mendelssohn*.

SATURDAY, 3.00 P. M. (IN THE SUNDAY SCHOOL ROOMS).

"HOME-COMING DAY."

A Poem, by MR. ZENAS L. PARKER (Supt. of Sunday School, 1853-1855.)

Brief Addresses by former Members of the Church.

Letters from former Members.

"Blest be the tie that binds."

SATURDAY, 7.30 to 9.30 P. M.

A Reception.

SUNDAY, 10.30 A. M.

An Address by REV. ASA S. FISKE, D.D. (Pastor 1884-1896).

"The Presbyterian Contribution to the Life of our Nation."

Hymns 622, 601, 598.

Festival Te Deum in E^b . *Dudley Buck*. "To Thee, O Country," . *Eichberg*.

SUNDAY, 12.15 P. M. (IN THE SUNDAY SCHOOL ROOMS).

A Paper on the History of the Sunday School, by MR. JARED T. NEWMAN.
Old Sunday School Hymns.

SUNDAY, 7.00 P. M.

An Address, by REV. PRESIDENT M. WOOLSEY STRYKER, D.D. (Pastor, 1878-1883).

"Facing the Future."

Hymns 453, 457.

"I am Alpha and Omega," . *Stainer*. "Ho! every one that thirsteth," . *Parker*.

One of the most interesting features was the large and valuable Historical Exhibit, consisting of old books and documents pertaining to the early history of this Church, photographs and portraits of former Officers and members, statistical and membership charts, besides papers and portraits pertaining to the Denomination at large, which had been loaned by the Presbyterian Historical Society of Philadelphia. This large exhibit (it contained over 1000 items) was arranged, systematically and attractively, in the chapel, and was inspected by many during the ten days it was continued. The great labor involved in gathering and arranging this material, and in systematically cataloguing it, was efficiently performed by a committee consisting of Elder Duncan C. Lee, chairman, Miss Ella S. Williams, Miss Ada Stoddard, Mrs. George R. Williams, Miss Mary Phillips, Miss Mary Fowler, Mrs. William D. Ireland, Mrs. Henry Wilgus, Miss Jean L. Halsey, Miss Mary C. Wood, and the Pastor. The catalogue of this exhibit is included in this volume, pages 149-163; it is hoped it may be of value in future research. It was an opportune and valuable "find" when, a year or two ago, a bundle of old Church papers was discovered in the cellar of the Blood block; among them were some documents of great value, as mentioned elsewhere in this History.

While the records of the Church and Sunday School are fairly complete, it is to be regretted that they do not give fuller information in some respects; *e. g.*, statements of Church expenses and of benevolent contributions, which are meagerly reported in the earlier years. At the end of this volume all such financial items, as far as recorded, are tabulated. The Pastors' salaries and other congregational expenses for nearly fifty years were raised by subscriptions, of which few data are to be found. From direct statements made in the records and inferences from known conditions, it is certain that many missionary offerings, aggregating a large sum, are not included. Added to this is the further consideration that it has been and still is the policy of our Church to report as Church benevolences only such offerings as pass through the hands of the Church Treasurers; yet it is well known that large contributions are constantly being made by members of our Church directly to local benevolences and to many other worthy philanthropic and missionary causes throughout the world.

NOTE :—While this volume has been in press these additional items concerning former Pastors have been received :

Rev. J. W. McCulloch was a graduate of Dickinson College.

Rev. David Torrey received the degree of D.D. from Hamilton College in 1863.

Rev. Wm. Neill McHarg died at Pueblo, Colorado, on March 30th, 1904, aged 89 years.

The special sources of information for the historical papers which comprise this History of the First Presbyterian Church of Ithaca are :

Records of the Session, five vols.

Records of the Deacons.

Records of the Trustees.

Records of the Sunday School, six vols. and the Annual Reports.

Records of Missionary Societies, Maternal Association, etc.

Many interesting Old Documents, some of them of great value.

Records of the Presbytery of Ithaca.

Dr. Samuel J. Parker's Mms. History of the connection of this Church with the Oregon Mission.

All Histories of Ithaca and of Tompkins County, to be found in the Cornell Library.

Histories of several of the other Churches of Ithaca.

Hotchkin's History of Western New York.

Letters from former Members of the Church.

Personal Testimony of many individuals.

The History of the Sunday School, by Mr. Newman, and still more the first paper on the History of the Church, by the Pastor, have been much expanded for publication in this volume ; it has been felt that, in the more permanent record, much should be preserved which was of necessity omitted in public delivery. Many items of general and community interest are thus included ; these depict the conditions under which the Church has developed its life,—a life not separate from and unrelated to ordinary and current events, but interwoven with them, affecting them and itself being affected by them. As now published, the History of the Sunday School is taken out of its order on the program and is inserted so that the four historical papers follow in sequence. The Pastor's paper treats more at length the history of the earlier years ; the other papers having more largely to do with the later years. Taken together, it is believed they present an accurate and discriminating History of the First Presbyterian Church of Ithaca.

History of the First Presbyterian Church of Ithaca, 1804-1904

THE Jesuits are said to have had a Mission Church at Cayuga as early as 1657; it was for the Indians who then and for a century and a quarter longer held complete and undisturbed possession of all this central portion of what is now the State of New York. It was then in large part an unbroken forest. Probably the first inroad of the whites into this immediate region was by Sullivan's little army, (a division of Col. Dearborn's army), in 1779. They came to chastise and break the power of the Indians, the Cayugas, members of the powerful federation known as the "Six Nations." Sullivan's men passed through between the lakes Seneca and Tiohero (Cayuga), and did an effective work. The Indian terror thus lessened, and the distraction of the War of the Revolution happily over, men turned their thoughts and their steps towards this unexplored but inviting territory. From Connecticut and Massachusetts, from New Jersey and older New York, and from Eastern Pennsylvania, the hardy pioneers began to venture into these valleys seeking new homes. Mr. Horace King, in a Lecture on the Early History of Ithaca, delivered in 1847, says:

"In 1788, eleven men left Kingston, on the Hudson river, with two Delaware Indians as their guides, to explore the country west of the Susquehannah, which was then an unbroken wilderness. The course they pursued embraced a section extending several miles west of the Seneca Lake, a few miles north of the Seneca and the Cayuga, several miles also east of the Cayuga, and between the east and west lines so designated south to the Susquehannah. It was their design—if the appearance of the country answered their expectations—to make purchases and prepare for settlement. But, after being absent, thus occupied, somewhat more than a month, they returned to their homes, none of them having chosen or located a place for future residence. In April of the following year, however, three of the number, who were connected each with the others by marriage, determined upon revisiting the district which they had formerly explored and making a location. Accordingly they came on, and without difficulty agreed in their selection. It comprised 400 acres of land, the western bound of which was the line of the present Tioga street. Upon that part of it which was in the valley, there were several 'Indian Clearings'; being small patches from which the hazel and thorn bushes had been removed, and which had been cultivated after the manner of the Indians. Having planted their corn on these places, and leaving a younger brother of one of them to take care of it, they returned to fetch their families. The names of these three men were, Jacob Yapple, Isaac Dumond, and Peter Hinepaw. They had served their country in the War of the Revolution, which was and is a sufficient guaranty that they had the spirit to persevere in, and the strength to execute whatever they undertook. Nor did they fail in this instance; for the September following found them again here, their families this time with them, having brought also a few

articles of necessary household furniture, some farming utensils, hogs, sheep, cattle, and horses. . . . In a short time three log cabins were erected. The first built, which was occupied by Hinepaw, was situated on the Cascadilla creek near Williams' (now Campbell's) Mill ; the second, occupied by Yaple, was situated where J. B. McCormick's (now Miss Cowdry's) residence stands and the third, occupied by Dumond, was near the same spot. The only settlements within hailing distance of this were at Owego, where three families had located the year preceding, at Newtown (Elmira) where two or three families had previously settled, and at a point some four miles north of Cayuga Lake, on its outlet, where there were also two or three families. The custom of the Indians was, when winter approached, to gather their wigwams into the valley or flat of the Six-mile Creek, extending as far up as Wells' Fall, and forming a considerable village ; there was also a large Indian village some two miles up the inlet ; but the great body of the Indians removed from this section to their reservation the second year after the first white inhabitants came in."

The first frame house in Ithaca was erected in 1800 ; built by Abram Markle, it soon came into the possession of Gen. DeWitt and was his residence for a time ; it is the second house north of the creek on the west side of Linn street. In 1806 there were a dozen houses. That year the settlement was named Ithaca ; thus far it had been known as "The Flats," or "Sodom," or "The Pit." The first regular merchant, Mr. David Quigg, became established in 1804, and in that year a postoffice was opened. (This was also the year of the beginning of this Church.) In 1806, \$300 worth of books were purchased and a Public Library started ; later, this was given to the "Ithaca Lyceum," then to the "Minerva Society" connected with the Academy, which last was established March, 1823. As early as 1810 Ithaca was regarded as one of the most thriving and promising villages of the interior. (*vid.* Simeon DeWitt's letters.) In 1809, though there were but two or three marriageable young ladies in Ithaca, there were forty young men. These young men were accustomed to take the law into their own hands. At a very early period they formed a so-called "Moral Society" ; it assumed the right to control and correct and improve the morals, and to punish the misdeeds of the community.

"If a man became too drunken ; if one was a meddler in the affairs of others, if a person was dishonest, or mean, or if he did not understand the habits and customs of civilized life, as well as in the judgment of members of this society he ought to ; if one was a coward, or a bully, or a boaster ; or if some vagrant attempted to exhibit a puppet show, or to astonish the people by feats of legerdemain ; or to do any other act not recognized and authorized by the society ; he was sure, either to find himself suddenly placed under a crate, where he was drenched with water to the entire satisfaction of those who administered it ; or, mysteriously entangled in a rope and dragged to the creek, was soured again and again ; or was frightened into a race through the wild plum and hazel bushes, which were standing thickly and almost impenetrable, close by ; or was obliged to run the gauntlet of men on either side who struck him, or discharged fire-arms near him, as he passed ; or, having had a regular trial before the society, and having been convicted and sentenced to receive some unheard-of punishment, fled to escape its execution. These cases arose frequently ; but if they did not occur sufficiently often, the mem-

bers were at no loss or hesitation in raising feigned issues, so that they might not become rusty for want of practice."

This society continued to exist for fifteen or twenty years ; its lawless operations reveal the conditions existing here when this Church was organized.

In 1800 the number of inhabitants in Western New York, exclusive of the Indians, was about 63,000. The number of Churches of the Presbyterian and Congregational denominations was small, and the ministers still less ; yet these were the pioneer Churches. But from this period the settlement of the country progressed with accelerated rapidity. The Indian title to the whole country had been extinguished, with the exception of comparatively small reservations. In 1810 there were nearly 220,000 inhabitants. As has been stated, many of these early settlers came from Connecticut. Accordingly, we find the Connecticut Congregational Missionary Association sending Missionaries into this wilderness whither their former citizens had gone. Many others came from New York and New Jersey. Accordingly, the Presbyterian Church sent pioneer preachers also. In Onondaga County (then far more extensive than now), on the "Military Tract," (extending from near Syracuse southwestward to Ithaca), and westward to the Genesee river did these gospel heralds go. They were itinerant Missionaries ; their commissions were for a short time only ; they returned to their eastern parishes. But about the year 1800 each of these denominations commissioned a more permanent Missionary who was to take up his abode on the field.

It is worth while pausing to note the development of our organized Home Mission activity. At first individual Churches acted, then Presbyteries and Synods ; finally, when the General Assembly representing the entire Church was organized, Christian Missions at home and then abroad became one of the most distinctive features of our Church life and polity. At the very first meeting of the first Presbytery this overture was considered, "That the state of the frontier settlements should be taken into consideration and Missionaries be sent to them to form them into congregations, ordain Elders, administer the sacraments, and direct them to the best measures of obtaining the gospel ministry regularly among them." At the first meeting of the Synod of Philadelphia, in 1717, we find the following record : "That we are all agreed to unite our endeavors for spreading the Gospel of Christ in these dark regions of the world, viz., the provinces of Western New York, the Jerseys, Pennsylvania, and the territories of Maryland and Virginia."

From time to time in their weakness they earnestly appealed to, and sent their petitions, or supplications, as they were called, to the Churches of Great Britain and of Continental Europe for help in their work of Christian

evangelization. Rev. Azariah Horton was sent in 1741 as the first Missionary to the Indians of Long Island, and in 1744 David Brainard was commissioned to labor among the Indians of New Jersey and Pennsylvania. The years of distraction during the Revolution interfered with the growth of the work, but at its close came reconstruction and reorganization; the first General Assembly convened in 1789; it considered the missionary situation, and at the next Assembly in 1790, a committee was appointed to consider the subject and devise means by which Missionaries could be sent to the frontier settlements of New York and Pennsylvania. In 1795 a form of instruction to ministers was adopted, bearing upon this subject, and in the year 1800 the first stated or regular Missionary, the Rev. Jedediah Chapman, was appointed by the Assembly, and by resolution, he was "authorized to employ catechists for the instruction of the Indians and colored people and other persons unacquainted with the principles of our holy religion." In 1802 what was known as the "Committee on Home Missions" was appointed. This continued to be the order of things until 1816, when, because of the enlargement of and increased interest in the work, the Assembly, feeling the need of relief from so many details, concluded to transform its Standing Committee on Missions into a regularly organized Board, to be known as the "Board of Missions of the General Assembly of the Presbyterian Church in the United States."

Jedediah Chapman was born at Chatham, Conn., in 1741. Graduating from Yale College in 1762, he was soon afterwards licensed to preach the gospel; he was ordained and installed Pastor of the Presbyterian Church of Orangedale, N. J., and continued there until 1799. "In the Revolution he was such an ardent patriot that a large price was offered on his head. He served a year as Chaplain in Washington's army. General LaFayette was a frequent visitor at his house, and at his last visit to this country made many inquiries about his old friend." He was Moderator of the Synod in Philadelphia, in 1787, which then represented all the Presbyteries of the United States. When the Albany Synod was formed he was appointed to preach the opening sermon. He was also the first Moderator of the Geneva Presbytery. In 1800 he removed his family to Geneva, having received the appointment from the General Assembly of the Presbyterian Church to labor as a Missionary one-half of the time for four years in the frontier settlements. The other half of his time was given to the Church of Geneva, of which he was the first Pastor. In 1813 he founded the Geneva Academy, now Hobart College. His Missionary appointments were renewed from year to year, for periods varying from two to six months, to the time of his death. It was also a part of his duty to make himself acquainted with the whole field, to

communicate information to the Assembly, and to exercise a superintendence over the whole missionary concerns of the Assembly in the region of Western New York; \$33 a month, later raised to \$40, was the salary paid to him. Jedediah Chapman performed much more missionary service for the Assembly than any other individual, and his missionary reports were esteemed exceedingly valuable. In his report of his services for the year next preceding the meeting of the Assembly in 1806, he says: "The general state of the country in the northwestern part of New York is progressing to religious order; the number of congregations is rapidly increasing, and Churches are organized. There are others in embryo; new towns are settling, which need particular attention, and are continually calling for ministerial labor. There is a large field open for the employment of Missionaries, and perhaps as great, if not greater, call for missionary services than at any former period."

The little settlement at the head of Cayuga lake was one of these needy places. Chapman came down from Geneva, and Williston* came over from Lisle, where, as Pastor, he was giving three-fourths of his time, spending the other one-fourth in the service of the Connecticut Missionary Society in Tioga, Cayuga, Onondaga, Chenango, and Broome Counties, his first labors being on the Military Tract (this being included in the counties of Onondaga and Cayuga, about seventy miles in length and fifty in breadth; our present Tioga st., was part of its western boundary.) Very probably each of them had preached here previously; Williston's evangelistic fervor, — (speaking of the whole region, he observes:

"The preaching of the gospel, and the attendance upon conference meetings, appear to have been the principal means which the Spirit has made use of to begin and carry on the good

* Seth Williston:—Born in Suffield, Conn., April 4, 1770; died in Guilford Centre, N. Y., March 2, 1851. Graduated from Dartmouth College in 1791; taught at Windsor and New London, Conn., one of his pupils being William Ellery Channing, the founder of American Unitarianism. He was ordained in 1797. After occupying several pulpits in Connecticut, temporarily, he went to Chenango County, N. Y., as a Missionary of the Connecticut Missionary Society; he travelled extensively, suffering hardships, scattering the seed of the Word wherever he had opportunity, and laying the foundations of many Churches which have since become strong. His labors in this new country were prosecuted with the most untiring zeal and were attended by many tokens of the divine favor. "His eye was open to all the signs of the times and his heart seemed always to beat in quicker pulsations at every new victory that was gained over moral evil. He had an intelligent countenance, a grave and venerable aspect, a simple and puritanic manner, a vigorous and well-stored mind, and by no means lacking in general information; uncommonly familiar with the bible and the history of the Church, and was accustomed to look much upon the events of Providence both as the fulfillment of prophecy and as the legitimate preparation for the universal triumph of the gospel." In later life he devoted much time to literature, publishing many volumes. He received the degree of D.D. from Hamilton College in 1838.—*From Sprague's "Annals of the American Pulpit" and Appleton's Cyclopaedia of Biography.*

work." "The doctrines which God makes use of to awaken and convince sinners among us are those which are commonly distinguished as Calvinistic."—

and Chapman's careful shepherding, followed doubtless by correspondence between them, contributed to the result. On January 24th, 1804, Rev. Jedediah Chapman, assisted by Rev. Seth Williston, organized this Church as the South, or Second, Presbyterian Church of Ulysses; the First Church of Ulysses having been organized by Chapman a year before at what is now Trumansburg. The new Church consisted of the following members:—Jacob Shepherd and Rachel his wife, Francis King and Mary his wife, Jacob Yapple and Mary his wife, George Brink and Sena his wife, Abram Johnson and Amy his wife, John Brink, Cornelius Suiderman, and Abram Dumond. Jacob Shepherd was chosen the first Elder; he continued in that office until his death in 1865.

Why was the organization effected in the dead of winter? Probably for these two reasons; that then the people had more leisure for the accompanying meetings, and that travel for the Missionaries over the Indian trails through the woods was easier when the snow was on the ground. For years, during the early settlement of the country there was a practical coöperation between the Presbyterians and Congregationalists in the organizing of Churches, their faith being one, and preferences of polity being adjusted; this practice was developed widely under the so-called "Plan of Union."

The enthusiastic descriptions of Ithaca written by its founder, Gen. Simeon DeWitt, stimulated the curiosity of some of his former neighbors in Ulster County; among them his cousin by marriage, Rev. Gerrit Mandeville, who one day mounted his horse and rode forth to see for himself this literally "Forest City." He arrived here soon after the organization of the infant Church, preached for the people, and as a result, was installed their first Pastor, Nov. 5, 1805. He held services here and in Trumansburg on alternate Lord's days until 1812, then intermittently until 1815. After this pastorate he resided in the neighboring village of Caroline for forty years, during which time he was known to not a few who are still living here. His history and his personality are best given in these extracts from a letter sent to us by the Rev. T. L. Cuyler, D.D., of Brooklyn:—

You request me to give you some reminiscences of the first Pastor of your Church, that good old Dutch Dominee, Rev. Gerrit Mandeville, who, as I say in my Autobiography, "smoked his pipe tranquilly while I recited to him my lessons in Caesar's Commentaries and Virgil." When I was between ten and eleven years old, my mother not wishing to send me away yet to a boarding school in New Jersey, wisely selected as my private tutor Mr. Mandeville who was then living on his farm in the township of Caroline. I went there in October, 1832, and remained under his care and tuition for two years. I was his only pupil for eight months and was then joined by four

other boys, and a very happy group of lads we were. Mr. Mandeville was a native of Pompton Plains in Morris County, New Jersey, and was a youngster in small clothes when General Washington's army was quartered in that county. He pursued his classical studies at "Erasmus Hall," a noted literary institution in the village of Flatbush now part of our city of Brooklyn. With what minister he studied theology I do not know. (It was Dr. John Livingston.) His first pastorate was in the Reformed Dutch Church of Wawarsing and Mombacus in Ulster County. Mr. Mandeville married a Miss DeWitt, a near relative of General Simeon DeWitt the founder of Ithaca; and I conjecture that that fact had something to do with his coming to your city which was then but a small village. After his resignation of his Ithaca charge, he purchased a farm in the hill country of Caroline, and resided there for nearly all the remainder of his long and serene life. For a time he preached in the Reformed Dutch Church on the turnpike about three miles from Slaterville. I frequently heard him there, and in the old "Chapel" at Caroline Centre. He was an excellent and devout preacher of the old school type; and in his manners he was one of the most refined, courteous and lovable men I have ever known. In the spring of 1852 I went to Caroline Centre to deliver an address at the dedication of a Hall built by a temperance organization in that neighborhood. On that day I was delighted to meet my beloved old tutor who was as genial and sprightly as ever. When I congratulated him on his vigor at fourscore he replied, "I never eat any butter or drink any coffee." What was the date of the dear old patriarch's departure to heaven, I cannot inform you; but it must have been not long after I saw him. (He died December 13, 1853). One of the tender mercies of my boyhood was the privilege of spending two happy years under the sweet and sunny influences of that venerated servant of God, Dominee Gerrit Mandeville. I congratulate your noble Church on its well-rounded hundred years of history; and I doubt not that one secret of its spiritual fruitfulness has been that its early "plantings and waterings" were by two such holy-hearted ministers as Gerrit Mandeville and Dr. William Wisner. How well I knew and how warmly I loved them both!

Yours faithfully in Christ Jesus,

THEODORE L. CUYLER.

The Presbytery of Geneva was erected in 1805 by dividing it off from the Presbytery of Oneida. At its first meeting, held at Geneva on Sept. 17, 1805, Rev. Gerrit Mandeville was received as a member on his producing testimonials of his regular standing in the Reformed Dutch Classis of Ulster, and of his regular dismissal and recommendation, he at the same time declaring his belief in the Articles of Faith, and his approbation of the government and discipline of the Presbyterian Church. The special care which was taken in the early settlement of Western New York by all the existing ecclesiastical judicatories of the Presbyterian and Congregational denominations, that none but pious and orthodox men should preside over the Churches, may be seen in a resolution adopted by the Presbytery of Geneva at a meeting held at Ulysses, for the purpose of installing Rev. Gerrit Mandeville as Pastor of the united congregations of Ulysses, on the 5th of Nov., 1805:—

"*Resolved*, that this Presbytery will not proceed to instal any minister over a particular Church, without first examining him, and being satisfied as to his experimental religion and knowledge of divinity. *Resolved*, that no minister belonging to any other denomination or judicatory be received as a constituent member of this Presbytery, without first being examined

as to his experimental knowledge of religion, and his soundness in the faith, and delivering a public sermon before the Presbytery."

The first chapter of our Church's life is indeed a record of small beginnings. After ten years of discouraging circumstances and very limited growth of the Church in numbers and influence, Mr. Mandeville discontinued his service. When he left there were but twenty members, and the congregation seldom numbered thirty. There were not many inhabitants as yet, and the larger number were not inclined towards religion; perhaps also Mr. Mandeville was not, temperamentally, the type of man best calculated to grapple with the situation.

Gradually, the little settlement grew in numbers and in its dealings with the outside world. The Ithaca and Owego turnpike was constructed in 1808, the Ithaca and Geneva in 1811. The war of 1812 had its influence. While it would naturally have tended to stem immigration hitherward for a time, it actually made business brisker in some ways. For example, the war cut off the supply of plaster or gypsum so largely used in farming, and which had been obtained principally from Nova Scotia. This brought into requisition the Cayuga plaster, obtained then as now near the head of the lake, and it is stated that "as many as 800 teams have passed over the Ithaca and Owego road with it in a single day." After peace was declared there was a new stir to all activities; this affected the Church too. Until 1816 the Presbyterian Church, the only religious organization here, worshipped in a school house which stood where our High School now stands. This was torn down by a mob soon after Mr. Wisner began preaching here. He then held services in a barn, and in the fall when it became too cold to worship in the dilapidated structure, the loft of a large stable, (in the rear of the present Tompkins House premises), was rented and seated, a stove put in it, and the congregation worshipped there until the new church was finished some fifteen months later.

It is an interesting circumstance that Mr. Wisner's first introduction to Ithaca was due to an exchange of pulpits arranged between him and the Rev. Mr. Parker, of Danby, to better facilitate a journey of the former to Ontario County where he had been invited to preach. Mr. Wisner found Mr. Parker had left an appointment for him to preach a third sermon at Ithaca, which was then destitute of any preaching. He writes:—

"On Monday morning the people of Ithaca besought him to give up going to Ontario and settle with them. Though everything there was at that time forbidding, he consented to preach for them the next Lord's day, which he accordingly did, and on the Monday following they presented him with an invitation to preach for them one year on a salary of \$600. Though there seemed no probability of his remaining there more than a year, yet the moral



Heinrich Heine

desolation of the place, and the fact that from its position it must give tone to the society for a distance around it, induced him to accede to their urgent solicitation. On Friday he returned home and authorized them to send for his family the next Tuesday. When he reached home on Friday night he informed his people and his wife of his arrangements, and spent Saturday in getting ready for the contemplated removal. On the Lord's day he preached his farewell sermon and took an affectionate leave of his loving and beloved Church. This was a season of sore trial, both to himself and his dear people. But the path of duty was so plain that both parties submitted to it, as to the will of their heavenly Father. He had been in that place for more than three years, had endured much hardship, and had suffered more persecution from the wicked than usually falls to the lot of a minister in a Christian and Protestant country. The Church, when he left it, consisted of thirty-one members, who were as brands plucked out of the burning. They all loved one another and all loved him as their spiritual father, and did all that they could, and more than any other Church with whom he was ever acquainted, in proportion to their means, to make him comfortable; but they were unable to support a minister without aid from abroad, and when his health would no longer permit him to spend the half of his time as a Missionary, he had no alternative left but to seek another home. On the last day of January, 1816, he started with his wife and four children which the Lord had given him for his new home. The first day of February he arrived at the place of his destination and commenced keeping house in a small room and a chamber belonging to Samuel Benham. Ithaca was at that time a small but beautiful village, numbering four hundred inhabitants. . . . The inlet, as it was called, ran about a mile west of where the village at this time stood, and was the landing for boats which came through the Cayuga Lake, and furnished the inhabitants with a plentiful supply of fine salmon every fall. . . . In 1812 the war with Great Britain gave a powerful impulse to the growth of the village, and to the wickedness of its inhabitants. . . . Ithaca was the depot for the salt and plaster which were brought by boats to the inlet and then carried by teams to Owego. This influx of boatmen and teamsters, who were engaged in their work seven days in the week, with no intervening day of rest, and very little if any religious influence exerted upon them, soon made the place as proverbial for its wickedness as it was for its rapid growth and the increase of its business facilities. In 1815 the Pastor of the little Church became discouraged, and at the close of one of his Sabbath discourses pronounced the pulpit vacant and gave up his labors among them. This was the state of things when the new minister, in a cold afternoon in February, landed his family and effects in the place. There were but one praying man and two or three pious females in the village, which was principally upon the hills, and the Church had little more than a name to live. It had twenty nominal members, of whom one was a Swedenborgian preacher and five were intemperate, and some others so grossly immoral that six of the male members and two females had to be cut off from the communion of God's people. While this was the case within the pales of the Church, there was a corresponding state of things in the community without. Sabbath-breaking, gambling, horse-racing, profane swearing, drunkenness, and licentiousness were fearfully common. The first citizens of the place, both as regarded wealth and influence, the pillars of society, and the supporters of the gospel so far as pecuniary means were concerned, were gamblers, horse-racers, Sabbath-breakers, and, some of them, profane swearers. Two prominent physicians in the place would course their horses on the Sabbath, in time of divine service, and in sight of the place of public worship. There was no public authority exercised in the place except by the so-called Moral Society. This society existed in its full power at the time when the Church received its second minister, and its credit in the village was such that it supplied the inhabitants with their small change by issuing its notes, or shillings, as they were generally called. There was at the time of Mr. Wisner's arrival in Ithaca no public building, but a small frame school house. . . . On the second Saturday night he held the first public prayer meeting ever known in the place, and kept it up through the whole period of his ministry among that people. . . . Early in the spring the school house in which the congregation worshipped was torn down by a mob, and the minister, having

rented an old framed house and barn (in the rear of the present Tompkins House), the barn was seated and the services were removed to that place. The morning after the first Sabbath spent in the minister's hired barn it was discovered that the cupola of the demolished school house had been taken down in the night and placed upon the top of the barn."

But, notwithstanding these adverse circumstances, soon after Mr. Wisner's administrations commenced, some special seriousness was apparent in the congregation, and a number of hopeful conversions occurred. At the first observance of the Lord's Supper, after the arrival of Mr. Wisner, and held in that barn, seventeen members were on their confession of faith in Christ added to the Church; and, in August ensuing, eleven more were received; in the autumn of 1817, two leading gamblers and horseracers were hopefully converted, and, with about forty more individuals, united with the Church on a confession of faith. "These were indeed times of rejoicing to the little flock in Ithaca, although yet much open wickedness prevailed around them." In 1816, another Elder was chosen, James McKinney, who continued in the office until his death in 1849. In 1818, three more were chosen,—Abner M. Bachus, John C. Hayt, and James McChain; of these the first named died the same year, but the other two were helpful and exemplary office-bearers for many years. The years 1816 and 1817 throughout Western New York were "years of the right hand of the Most High." The revivals in these years were more numerous and of greater extent than in former years. In 1819, the Presbytery of Geneva reports a gradual reformation of the people within its bounds, and a uniform attendance on the means of grace. "The town of Ulysses has experienced a copious refreshing, and already reckons about fifty among the professed converts." In 1826 there was a widespread and most noteworthy revival; "upon the congregation at Ithaca the Holy Spirit has come down with relentless and overwhelming power; . . . that congregation has the name of being always attentive to the means of grace, and on several previous occasions, the humbling truths of the gospel have found their way to the consciences of numbers of the impenitent." A female prayer meeting which had been suffered to go down was revived. In 1830 the report said:—"Sabbath Schools, bible classes, pastoral visitations; plain, direct preaching of the Word have been the instrumentality employed in promoting these revivals of religion." Thus far the Pastor had been his own Evangelist; in 1833 and 1834, Rev. Jedediah Burchard, who had been employed as a director in protracted meetings in Auburn and Buffalo, assisted the Pastor in Ithaca; Hotchkiss says:—"Wherever his meetings were held, as far as the writer has been informed, there was a large attendance, high excitement, many

professed conversions, and a speedy introduction of such as professed conversion into the Church."

In 1816 Articles of Faith and Covenant were adopted. It was a Calvinistic Confession; it declared belief in God, Scripture, Original Sin, Christ the Divine Saviour, Justification by Faith, Total Depravity, Necessity for a Change of Heart, Universal Obligation to Observe God's Law, Resurrection and Judgment, and adopted the *Confession of Faith* and the *Directory for Worship* of the Presbyterian Church. The Covenant read:—

"You do now in the awful presence of the all-seeing and heart-searching God, before the elect Angels and these witnesses, covenant to be the Lord's, and avouch Jehovah, Father, Son, and Holy Ghost, to be your God, your Redeemer, and Sanctifier, renouncing all ways of sin, as what you truly abhor; and choosing the service of the living God, you promise by the assistance of divine grace that denying yourself all ungodliness, and every worldly lust, you will live soberly, and righteously, and godly, in this present evil world; that you will constantly and faithfully attend to all the ordinances and institutions of Christ, as enjoyed, and administered, in this Church, submitting yourselves to its direction and discipline in the Lord, until God in His holy providence shall dissolve the connection."

After such an initiation, we might suppose the members would never swerve from the right path. But there were many "fallings from grace." The records of the Session during all the early years are full of cases of discipline, and often for serious and even flagrant faults. Only three of these cases were for heretical opinions; eighteen were for profanity; three for slander; three for fraudulent dealing; thirteen for Sabbath breaking; twelve for intemperance, and five for "vending ardent spirits," or furnishing the same to employees; four for "unchristian conduct," seven for uncleanness; two for attending balls; one each for neglecting the bible, for gambling, for "the sin of betting on election," and thirty-seven for covenant-breaking and absenting themselves from the ordinances. In almost every case the charge is acknowledged as true, showing that discipline was exercised with discrimination and care; the prescribed steps are duly taken; the accused have a first and a second summons served on them, they are given an opportunity to defend themselves, or when they do not appear, counsel is furnished for them; in fifteen cases no attention was paid to the summons and "suspension for contumacy" resulted; in the other cases eight were admonished or labored with, forty-two suspended, fourteen indefinitely suspended, thirteen excommunicated, three acquitted, fifteen forgiven and restored upon their due repentance. While many of these cases were for serious offences others are amusing enough as we read them now. Here is one:—

"Be it remembered that Theodore Vallian, a member of the Church of Christ in Ithaca, in good standing, comes into the Session of the said Church at Ithaca aforesaid, on this 31st day of

Dec. A.D., 1821, before the Rev. Wm. Wisner, Pastor of the said Church, and Moderator of the said Session, and Jacob Shepherd and James McChain, ruling Elders in the said Church, and associate members of the said Session. And the said Theodore, for and in behalf of the said Church of Christ in Ithaca, gives us to understand and be informed that Isaac Butteras of the town of Catherine Town in the county of Tioga, farmer, not having the fear of God before his eyes, but giving way to the corruptions of his own heart, and to the suggestions of the Devil at Catherine Town in the County of Tioga, did publish and declare to divers of his neighbors and acquaintances that one Ezra Hammond did on the first day of July in the year of our Lord 1820, at Catherine Town aforesaid, wilfully, wickedly and maliciously with a two horse wagon run upon and upset a certain one horse wagon belonging to the said Isaac which one Luther Coe was then driving along the highway. When in truth and in fact said Ezra could not have prevented the said injury to said Luther Coe and the said Isaac, which the said Isaac well knew at the time of declaring and publishing the aforesaid false report. All which is to the damage of the said Ezra Hammond, to the cruel example of all others in like case offending, and to the displeasure of Almighty God, and of the scandal of the Church of our blessed Lord and Savior Jesus Christ. Whereupon the said Theodore on behalf of the said Church prays that the said Judicatory may look into the matter and that process may be issued against the said Isaac to make him answer to the said Church touching the premises aforesaid."

The result was excommunication !

One John Tichenor is accused of "unchristian conduct and disorderly, as exhibited by attending the circus in this village and the Park Theatre in New York." His defense is he "did not know that that was forbidden," and he will not do it again.

It is suggestive that one of the leading lawyers in town brings a complaint against a fellow member, who failed to pay rent and money loaned him, before the Session rather than before the Civil Court with which he daily had to do. Church members first tried to settle their quarrels among themselves ; wise and just settlements were thus had and expensive litigation often avoided. It is to be remembered, too, that Mr. Wisner at first studied for and entered the legal profession ; this may partially account for the wisdom shown in treating these cases, though there is a large and happy admixture of the Gospel with the Law.

For temperance the struggle was long and difficult. From the beginning drunkenness was rife here. As early as 1818 strong resolutions on the subject are recorded, and thereafter at intervals through the years. Rev. Joel Jewel, one of those most active in the early temperance movements, is authority for the statement that Central New York was first in the movement for total abstinence, and that in the Presbytery of Geneva Mr. Wisner was one of a committee which favored it in 1817 ; that the following year he introduced this resolution, which, after much opposition, was adopted : "*Resolved*, That the more effectually to check the alarming sin of intemperance, the Synod earnestly recommends to all its members *wholly to abstain*

from the use of ardent spirits except for medicinal purposes." Mr. Wisner returned to Ithaca and delivered a thrilling discourse from Habakuk ii, 15: "Woe to him that giveth his neighbor drink, that putest thy bottle to him and makest him drunken also, that thou mayest look on their nakedness." The next morning he found a tavern sign nailed up before his own door! Nothing daunted, Mr. Wisner and his Session on the 5th of March adopted the following:

"*Resolved*, that in our unanimous and deliberate opinion the best interests of mankind, for time and eternity, require that a speedy check should be put to the alarming and worse than brutal sin of intemperance. That no very salutary reform is to be expected, so long as the great body of the professing friends of Jesus continue in any way to give encouragement or countenance to the manufacturing, vending, buying or using ardent spirits, except for medicinal purposes. That we will neither use it ourselves, suffer it to be used in our families, nor furnish it to those in our employ, except for the purpose last above mentioned. That we do earnestly recommend it to our brethren, the members of this Church, to follow our example, as we do herein follow Christ."

These principles of the Session were adopted by the Church, and any violation thereof was made a disciplinary offence. Generally indulged in as intoxicants then were, it is not strange that Church members even were lax in this regard. Here is one who "comes and says that he cannot deny but acknowledges that the charges specified against him are true, that his plea is that he thinks ardent spirits necessary for his health and comfort, and therefore he drinks, more perhaps for his comfort than his health." Another, charged with furnishing liquor to his farm hands, claims that he cannot get his crops harvested unless he does so, since all his neighbors do it and the men demand it. The resolution that "the Session disapprove of any member of this Church drinking ardent spirits or furnishing them to persons in their employment except as medicine," (July 22, 1832), was undoubtedly not always easy to live up to. It is a great cause for gratitude that, under Mr. Mandeville's and Mr. Wisner's earnest efforts, intemperance was so largely diminished here; and that this Church, throughout its history, has so faithfully preached temperance and total abstinence, and has so largely practiced it too.

But,—we have gotten beyond our story!

The meeting for the incorporation of the South Presbyterian Church of Ulysses was held "in the south part of Ulysses, at or near the head of Cayuga Lake, on Monday, the 4th day of May, 1807, at the school house on Basket Hill," and chose the following Trustees: Thomas Martin and Francis King of the first class, Cornelius Linderman and Jacob Yapple of the second

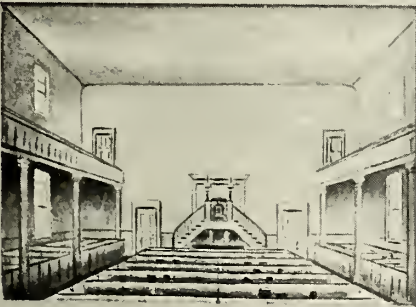
class, Solomon Middajh and John Dumond of the third class; certificate of incorporation being signed by Francis King and George Brink and recorded in the office of the Clerk of the County of Seneca. The first election of the Trustees was held on March 5th, 1808, at the school house on Basket Hill.

"On December 31st, 1815, a meeting of the inhabitants of the South Presbyterian Society in the Town of Ulysses, held at the school house in the Village of Ithaca, Rev. Gerrit Mandeville was granted leave to apply to Presbytery for his dismissal." *At the same meeting* it was "Resolved, that a committee be appointed to inquire into the expediency of making immediate preparations for building a meeting house in said Society." The committee appointed were Luther Geer, David Woodcock, William R. Collins. On January 8th, 1816, the committee reported that a house 48 by 58 could be built as sketched for \$4000, and the committee further reported that they have no doubt \$4000 may be raised in the village and \$3000 more in its vicinity, and expressed their opinion that a contract may be made to finish said house in two seasons.

Subscription papers were forthwith circulated on east hill, west hill, south hill, and in the village. They read:

"WHEREAS, the Village of Ithaca and its vicinity has heretofore been destitute of any suitable or convenient house for publick Worship, and Whereas a spacious and convenient house for publick Worship in the said village of Ithaca suitably supplied by a pious and reputable Clergyman would add much to the respectability and Character of the village and neighborhood, enhance the value of property, promote social order, Improve the minds and morals of the Inhabitants and be the means of laying a permanent foundation for religious and Moral Instruction, Under these impressions it has been proposed to build a meeting house in the said village of Ithaca in length fifty eight feet and in breadth forty eight feet with a portico in front; We therefore whose Names are hereto subscribed promise to pay to Luther Geer, David Woodcock, and William R. Collins, (a committee to superintend the build'g said house), the sums by us respectively subscribed for the purpose of building a meeting house in said village, to be paid in manner following to wit one fourth part the first day of June next, and one fourth part at the end of each succeeding six months thereafter and we further agree that whenever and as soon as a Contract shall have been made and executed for the building said house to Give to the Contractor or to the said Luther Geer, David Woodcock, and William R. Collins our respective notes or Bonds for the sums by us respectively subscribed payable as aforesaid. And it is further understood and agreed that the pews of said meeting house shall hereafter be sold And that the several and respective subscribers hereto who shall purchase pews in said house shall have the right to apply the amount of their respective subscriptions to the payment for such pew or pews as they shall respectively purchase as aforesaid. Ithaca Jany 10th, 1816."

We still have the original subscription papers; upon them are the names of many whose families continued for years to be identified with this Church. Many of the notes given in payment of these subscriptions and accepted by the builder and discounted by him, also a number of the deeds for the pews, and the builder's contract and specifications, with several reports of the



THE FIRST EDIFICE

ERECTED 1816 — ENLARGED 1826 — RAZED 1853

THE SESSION HOUSE

ERECTED 1830 — REMOVED 1864

building committee are also in possession of the Church, and are on exhibition in the chapel during this anniversary week.

On January 1st, 1818, the building committee surrendered to the Trustees the meeting house completed according to contract, and the church was "dedicated by a sermon by the Pastor in the presence an overflowing congregation." The report given by the building committee on January 1st, 1818, included the following statement :

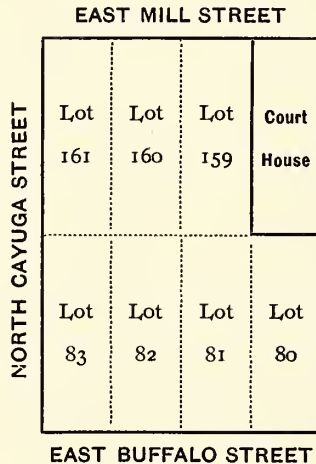
"And the said building committee rendered an account of all moneys by them paid out in erecting said building and purchasing and improving the ground, and also of all moneys received by them arising from the sale of pews as follows : The total revenue as stated was \$8,789. The highest price for a pew being paid by Luther Geer for pew No. 1, \$430."

There seem to have been forty pews on the floor of the church and sixteen in the gallery. The expenditures included \$7,391.50 paid Ira Tillotson for building the meeting house, and \$658.40 for lots for "public square," and sundry other expenditures to balance. The grading of this "public square" cost the considerable sum of \$247 paid to Captain John Denton, besides the voluntary aid given in response to this notice which appeared in the *American Journal*, Oct. 15, 1817 (vol. I, no. 9 ; a single number on file in the Cornell Library)—

"Those persons who feel disposed to assist in leveling the ground in front of the meeting-house in this village will come in companies, half companies, pairs, and single, with teams, shovels, spades, hoes, etc., tomorrow, to meet at the Columbian Inn at nine o'clock in the morning. Suitable rations will be provided."

This "public square" is now named DeWitt Park, in honor of Ithaca's founder. The Park is the property of this Church ; but it was not a gift from General Simeon DeWitt, as has sometimes mistakenly been asserted. Indeed, the report of the building committee that \$164.75 had been refunded by the Church to those who originally made part payment for the lots, and \$499.65 had been paid to General DeWitt for the same together "with interest from Aug. 1st, 1815, at *fourteen per cent*," and the final accounting and receipt of General DeWitt, wherein he accepts the note given by his brother-in-law, William Linn, for his pew,—the whole statement being in the handwriting of General DeWitt, (and now on exhibition in the chapel),—abundantly prove that this whole plot of ground cost the Presbyterians a goodly sum of money. Moreover, in connection with the erection of the second edifice, on July 13th, 1853, William R. Collins made affidavit, which is entered in full upon the Trustees' records, covering the following facts :

"The Trustees of the South Presbyterian Church in Ulysses (now Ithaca), acquired title to lots No. 80, 81, 82, 83, 159, 160 and 161 as follows: General Simeon DeWitt, late of Albany, deceased, was the owner of said lots when this deponent first became acquainted in said village (affidavit states that he resided in Ithaca from 1805 until 1842). Lots 82, 83, 160 and 161 were originally taken up by said Collins, he agreeing to pay Gen. DeWitt for the same the sum of \$500. Soon after he took up said lots, he associated with him Henry Ackley, J. and A. S. Johnson, Ben Johnson, Drake and Clark, John C. Hayt and several others, who helped pay for said lots and afterwards he and they released their interest in said lots to the said Presbyterian Church and received from said Church the money which they respectively had paid toward said lots, and the said Church paid to Gen. DeWitt the balance of the purchase money and interest thereon, being at the time the sum as paid, \$458.65. The affidavit further states that before taking up said lots as above stated, Gen. DeWitt had given to the said Church the south half of two lots, on which the Academy in said village is now situated, and the north half of said two lots to the public for schools; that after Mr. Collins and his associates had released to the said Church the lots taken by them, Gen. DeWitt proposed to said Collins as one of the Trustees of said Church that if said Church would consent to give up the said south half of the two lots before mentioned to him, he would give the same to the Academy and would give to the said Church in exchange therefor Lots No. 80, 81 and 159. The Trustees



accepted and exchange was made. At the time of such exchange lots 80, 81 and 159 were valued by Gen. DeWitt at \$100 each, and in the opinion of this deponent the lot given in exchange for them was then worth \$1,000 or more. The Trustees of said Church were induced to make the exchange from the consideration that the Academy would be benefitted and the lots belonging to the Church would thereby be in a body together. Afterward Gen. DeWitt gave to the Trustees of the said Church a deed* for the said seven lots; the conditions and provisions contained in said deed were not dictated by Gen. DeWitt, but were inserted therein at the suggestion and direction of this deponent as a Trustee of said Church, and for the purpose of carrying out the original intention of this deponent and his associates in the purchase of the four lots taken up by him."

*BRIEF OF DEED GIVEN BY SIMEON DEWITT under date September 25th, 1826, which deed appears in full on pages 15 and 16 of Church Trustees' record. Deed conveys to the Trustees of the South Presbyterian Church in Ulysses (now Ithaca), consideration \$1.00. Property conveyed, Lots No. 80, 81, 82, 83, 159, 160 and 161. Said deed stipulates "as to such part of the said premises as are now occupied or covered by the church or house of worship of the said par-

There is in Mr. Wisner's writing a long and circumstantial account to the effect that, towards the close of the year 1818, a part of his people became restive under his preaching; two of the prominent members of the congregation at a private interview complained to him of his doctrines, and told him frankly that they could endure them no longer. He inquired if he had not faithfully carried out the system of doctrines which he told them before he accepted their call they must expect if he settled among them. They admitted that he had, but insisted that his Calvinistic meat was too strong for them and they could bear it no longer. But the doctrines against which they objected were to him cardinal and fundamental truths; "he should be recreant in his duty to God and to his people if he withheld them." This interview seemed to quiet the troubled waters for a short time, but in January, 1819, while he was absent labouring with the vacant Church in Trumansburg, they notified the Trustees that they, with twelve others, would withdraw their support from the society unless there could be a change in the minister. Mr. Wisner was brought home from Trumansburg in a wagon, ill with a violent fever; his Elders informed him of what had occurred, and told him they could not raise his salary without the aid of these men; what should they do? "As he had regularly remitted about \$300 a year of the \$800 mentioned in his call, and the remaining \$500 was paid very irregularly, he told them they had better unite with him in a request to have the pastoral relation dissolved." They took the advice and consulted Presbytery; but, as he was dangerously ill, Presbytery refused to act until his recovery. He grew much worse and his life was despaired of.

"In this extremity the Lord withdrew the light of His countenance, and his mind, which had been rather gloomy from his first attack, became utterly dark to everything but the holy strictness of the divine law and his own great wickedness. . . . He utterly gave up his hope and felt that he was a lost sinner going in a few hours to the judgment seat of a Right-

ties of the second part and of the land lying north of a line drawn due east and west from the south end of said church across said premises to the use, benefit and behoof of the said parties of the second part, and also necessary and convenient rights of way to and from said church as fully and perfectly as the same are now enjoyed, and provided that no other building shall be erected on such premises than a session house between the church and court house as an appendage to said church, such renewal and enlargement of said church as may hereafter become necessary, and as to the residue of the said premises, to the use, benefit and behoof of the said parties of the second part and their successors as a public walk and promenade, provided always and these presents are, upon this express condition that the said premises situated south of the said line drawn east and west from the south end of said church be at all times kept as a public walk and promenade, and that no houses or other buildings, except ornamental improvements, be erected or made thereon, and that no dead bodies be interred therein." Signed by Simeon DeWitt. Acknowledged before A. D. W. Bruyn, first Judge of the County of Tompkins, and recorded in the Clerk's office of said County on the 26th day of September, 1826, at six o'clock, A. M. in Book K of Deeds, page 184.

eous God, without a Saviour. . . . From the borders of absolute despair he called on the name of the Lord, and the dark cloud which had enveloped his soul divided, and the Sun of Righteousness arose with healing in His beams. The transition was as great as it was sudden. The darkness of despair was succeeded by the joy and peace of believing. His pious physician was just leaving the room to get a few Christian friends to pray for their dying Pastor as the gracious Redeemer appeared to His despairing child, and the Doctor was called back to unite with his apparently dying patient in thanksgiving and praise to God for His great salvation." He suffered a relapse, but the crisis passed, and he began slowly to recover. "He considers this the most gracious visitation of his whole life, and feels that the dealings of God with him during this sore sickness taught him more of the evil and the bitter nature of sin, and of the riches of divine goodness and the preciousness of Christ than he could ever have learned in any other way. The condition of sinners never appeared to him so fearful as after this discipline. He could *feel* that they stood on slippery places in darkness." As soon as he was able to give directions to his friends he disposed of his house and lot, which he had bought a year previous, and made arrangements to remove his family to his father's residence in Elmira. The first of March he was carried on a bed thirty-six miles to the paternal home. Almost immediately his wife and eldest daughter were taken down with the fever which had brought him so low. But they recovered, and his own health improved so that he was able to ride to Ithaca to attend the meeting of Presbytery in May. When his case was called up it appeared that his Church had reconsidered their resolution to unite with him in asking for a dissolution, and now opposed his dismission. "They had always loved their Pastor and were perfectly united in him ; the congregation, too, with the exception of the fourteen malcontents, were all pleased with his ministrations, and the consent to his leaving them had been given under the impression that they would not be able to raise his support. But when they came to look seriously at the consequences of yielding to a few men, who were opposed to him only for the faithfulness of his preaching, they determined to make up the deficiency in the subscription " ! Under the changed circumstances he was persuaded to return to his Ithaca charge.

On May 25th, 1825, "in order to build up the Redeemer's kingdom," twelve Village Districts were marked out, an officer of the Church being in charge of each. This plan helped to develop and hold the interest of the large outlying constituency of the Church which then, and for many years, attended and manifested an active interest in the Church. August 25th, 1826, the record is : "Ordered, that the Church over which this Session presides be called together at the Court House in this place on Wednesday next at two o'clock P. M. for prayer and self examination, and to devise ways and means for glorifying God and saving the souls of men." Was it not in answer to this and similar earnest prayer by the other Churches of the village, that, as recorded in the history of one of our sister Churches, during the winter of 1826-27 "Religion was the topic of conversation on the street corners ; prayer meetings were extemporized in stores, kitchens, and yards. At all hours the voice of strong crying and supplication was heard. One could not walk the street at midnight or at earliest morning without being reminded of the one theme, *salvation*. Thanksgiving Day, 1826, was like the quietest Sunday, so general was the solemn feeling."

An act to change the name of the South Presbyterian Church in the Town of Ulysses passed March 23rd, 1827, the new name being "The First

Presbyterian Church of Ithaca." Several changes suggested by this act are worthy of note. At the date of the first settlement here this was a part of Onondaga Co., then of the newly set-off Cayuga Co., then of Seneca Co., until 1817 when Tompkins Co. was set off. Until 1821 this was a part of the Town of Ulysses, when it was named the Town of Ithaca. A branch of the Newburgh Bank was established here in 1819, with a capital of \$70,000. It was afterwards merged into the Bank of Ithaca, incorporated in 1829. The Tompkins County Bank was incorporated in 1836. The Erie Canal, begun in 1817, was completed in 1825. Before that, over the Catskill Turnpike, cattle were driven to Philadelphia, potash was shipped to New York or Montreal, wheat to Owego and thence down the Susquehanna to Baltimore. Now, the canal became the great artery of commerce.

A Methodist Church had been organized here in 1819. Prior to that time itinerant Methodist preachers had occasionally held services; indeed it is claimed they were the first on the ground, and that the McDowal* family (the fourth family of settlers), though originally Presbyterian, readily became good Methodists in order to aid the work of these itinerant evangelists; if this be so, it is the first of a series of good turns we are glad to have been able to do for our brethren, and of stimuli they have given us. The Episcopal Church was organized in 1824, the Baptist in 1829-30; the Dutch Reformed in 1830. Regarding the latter it is of interest to know that, the Presbyterian Church having by this time grown to a membership of nearly 800, Dr. Wisner planned to have another Presbyterian Church formed; he divided his membership into two provisional lists; perhaps unconsciously, he kept most of the best workers on his own list,—at least so it seemed to some of the others; the division did not take place as he had planned; thirty-one members of this Church were given regular letters of dismission, and others in the village joined with them to form the new organization; two former Superintendents of the Sunday School of this Church, Messrs. Daniel L. Bishop and Isaac Carpenter, became two of its first Elders. General Simeon DeWitt, himself a Dutchman and member of that communion, aided the new enterprise to the extent of \$2,000, and it became a Dutch Reformed Church; it was changed to a Congregational Church in 1871.

The Presbyterian Church of Catherine, Tioga County, was organized of seven members from this Church duly dismissed in 1821. And, on March 4, 1837, the record is: "Whereas it appears to the Session of the First Presbyterian Church that the time has arrived in the providence of God that it will be for the interests of religion and the glory of God that a second

*Their daughter, Euphias, married Nicoll Halsey. Many of the children and grand-children of this union have been or are now active in the work of our Church.

Presbyterian Church be formed in this village, therefore, *Resolved* that whenever the adequate funds be pledged for building a house of worship, we recommend that the proper steps be taken for the promotion of said object." But nothing came of that.

Feb. 1841, it is recorded in the minutes of the Ithaca Presbytery that :

" Mr. Jewell and others being heard on the subject of waste places within our bounds, Presbytery resolved that Messrs. Wisner, Jewell and Clark, ministers, Messrs. Leonard and Sharp, Elders, be appointed a committee to explore the section of country easterly of Ithaca, with reference to organizing a Church." In April a call is issued for a meeting "to attend to an application from the people in Etna, to organize a Presbyterian Church in that place." At that meeting it was "*Resolved*, that the committee in reference to the region easterly of Ithaca be continued, and invested with power to organize a Church, and to employ a Missionary, and raise funds for his support, and report at the next meeting of the Presbytery."

At a meeting of Presbytery, held in Ludlowville, Sept. 27, 1842, "the committee appointed to visit Varna reported that they had organized a Church in that place, and Apollos Eaton took his seat as an Elder from said Church." Mr. Eaton had for a few years previous been a Deacon in the Ithaca Church; he and Mr. Zachariah Hartsough, also from this Church, became the first Elders of the Varna Church. The Presbytery's narrative in September, 1843, states :—

"The Church in Ithaca has received an addition, by examination, of ninety members as fruits of a most interesting season of refreshing. The Church in Varna, organized a year since, now consists of ninety-seven members of whom forty were received as subjects of a work of grace in that place during the last winter."

After a few years the Varna Church, by reason of deaths and removals, dwindled in membership and finally died. One good result of that revival in 1843, and of training in our own Church, abides still in the person and work of Rev. Lewis Hartsough, mentioned on page 62.

From the many old bills, still preserved, we can picture to ourselves the Church life of the early days. We know what it cost for "candles for the meeting house," and for wood, for "watching the church," for ringing the bell and other janitor service. The "sacramental furniture" was purchased in 1827, and cost, together with transportation and a chest, \$209.50. In April, 1828, a letter is recorded from Munger and Pratt, donating the brass time-piece which they made and put up in the church, stating cost at \$25.

September 3rd, 1825, a committee reported the necessity of adding twenty feet to the north end of the church, moving the pulpit to the front end (south), rearranging the seats and altering the gallery by erecting one over the north end of the house, converting the south gallery into a



JACOB SHEPHERD
1804-65



JOHN CHAY
1818-35



NICHOLAS TANNER
1822-29



JOSEPH N. T. BLAIR
1841-61



HENRY C. HAZEN
1833-66



HENRY LEONARD
1813-64



HARLEY LORD
1834-44



GEORGE S. WILLIAMS
1840-49



TIMOTHY S. WILLIAMS
1840-49



GEORGE MCCHAM
1826-69



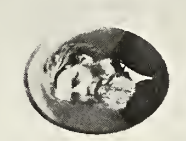
GEORGE WHITTEN
1804-59



ALISTER MARSHALL
1846-69



JOSIAH B. WILLIAMS
1809-63



GEORGE D. BIRS
1869-90



BENJAMIN S. HALSEY
1869-76



GEORGE RANKIN
1869-99



URI CLARK
1869-71.81-87.93-



WILLIAM P. LUCE
1869-71



EDWARD C. SEYMOUR
1869-72



CHARLES F. BLOOD
1871-81



HOWARD G. WILLIAMS
1877-97



HENRY S. WILLIAMS
1875-92



ARTHUR BROOKS
1878-



GEORGE WILLIAMS
1887-



ROBERT A. TREMAN
1889-



DUNCAN C. LEE
1893-



GEORGE R. WILLIAMS
1892-



BERNARD G. SMITH
1893-1899-4



JAMES T. NEWMAN
1898-



FRANCIS M. BURDICK
1899-81



EDWARD P. GILBERT
1894-



JOHN C. KENDALL
1892-1943

MEMBERS OF

THE FIRST PRESBYTERIAN CHURCH OF ITHACA, N.Y. SINCE ITS ORGANIZATION IN 1804

IN THE ABOVE GROUP ALL ARE INCLUDED EXCEPT BENJAMIN BACUS, 1816-18, JAMES W. MCHAM, 1816-17, AND THOMAS MCHAM, 1816-17.

OF WHOM NO PICTURES ARE EXTANT.

session room and the square pews in the side galleries into slips, estimating the cost at \$1600, besides the cost of painting the outside of the house and repairs of the tower and steps. The congregation voted "it is desirable to make the alteration in the meeting house recommended by the committee, provided funds can be raised without imposing any burden on the present pew holders." In February, 1826, the pews that plan proposed should be added were sold in advance of the improvement and the fund used to pay the contractor. The floor plan of the improved church appears on page 13 of the Trustees' records. June 25th, 1827, the contract for thus altering the building was paid for in full to Ira Tillotson, being \$2500 contract and \$82.94 extra for pulpit and other work. In the sale of new pews which yielded this revenue the highest price paid was \$125.

In those days a collector of salary was regularly appointed, and was allowed 5% as compensation, but he was also required to give a bond, usually for \$500. In the Trustees' record, December 31, 1828, a statement is made that the Board voted \$25 to William R. Collins for his services as clerk; which amount he at once made a donation for the building of a Session House, to be put at interest under the direction of the Trustees until wanted for that purpose. This, like his initiative in the matter of the "public square," was another evidence of his wise and generous forethought. This "nest egg" bore good interest, as other gifts were stimulated; Deacon James Nichols and two others furnished the funds for the proposed building. In July 20, 1832, it is first recorded that "Session met pursuant to public notice at the Session House."

April 11th, 1829, at a meeting of the congregation it was resolved that they should purchase for the Rev. Gerrit Mandeville, the former Pastor, "a convenient carriage or wagon, and that pew No. 57 be sold to defray the expense." Messrs. J. S. Lee and Wm. R. Collins were appointed a committee to carry this resolution into effect. Ten days later Mr. Mandeville receipted for the wagon in full for the arrearages due him as former Pastor. This was nearly fifteen years after the service rendered, but "it is better late than never" to pay debts.

December 24th, 1830, a new statement of the Articles of Faith was adopted, with proof texts; at the same time this new form of Covenant was adopted:—

"We do now, in the presence of the Eternal God and these witnesses, covenant to be the Lord's. We promise to renounce all the ways of sin, and to make it the business of our life to do good and promote the declarative glory of our Heavenly Father. We promise steadily and devoutly to attend upon the institutions and ordinances of Christ as administered in this Church, and to submit ourselves to its direction and discipline until our present relation shall be regularly dissolved. We promise to be kind and affectionate to all the members of this Church, to be tender of their character, and to endeavor, according to the utmost of our ability to promote their growth in grace."

In 1831 the Church numbered over 800 members. Dr. Wisner, feeling the strain of the work entailed, asked to be released from his pastoral charge; he was so released, not without many expressions of sorrow, and accepted a call to the Brick Presbyterian Church of Rochester, then a small and struggling congregation; he remained with that Church four years, building it up in numbers and influence. He then went to St. Louis. After Dr. Wisner's removal from Ithaca, a call was extended to Rev. Wm. Page who preached for several months. Upon moving here with his family Mr. Page felt there was some opposition to his settlement, and refused to be installed. He addressed a letter to the Church which shows a fine Christian spirit, and an earnest wish that no disaffection toward him might cripple the work the Church ought to do, and he therefore requested them to release him; which they did, testifying to their appreciation of his character and high-minded purpose.

The Church soon after called as the next Pastor, Rev. Alfred E. Campbell, of Palmyra. He was born at Cherry Valley, N. Y., June 5, 1802; was graduated from Union College in 1820; commenced the study of law, but soon changed his studies and entered the Seminary at Princeton, where he finished his theological course. He was ordained at the early age of twenty-two; he first preached at Worcester, Otsego County, N. Y.; then at Newark and Palmyra, N. Y.; then at Ithaca, where he was installed Pastor of this Church, August, 1832. A month after the coming of this new Pastor and his wife, and on their initiative, there was organized a mothers' club (how many supposedly new things they had long ago!), called the Maternal Association; it continued and was a most useful agency for a number of years. Its purpose was "the devising and adopting of such measures as may seem best calculated to assist us in the right performance of the duty of bringing our children up in the nurture and admonition of the Lord," "especially that God would qualify our children for future usefulness in His Church." This purpose had large fulfillment, many of the children of these consecrated mothers becoming leaders in Christian service here and elsewhere; as far as known, three went into the ministry and one other into Home Missionary service.

Rev. Mr. Campbell removed to Cooperstown in July, 1834, where he continued as Pastor of the First Presbyterian Church until April, 1848, when he removed to New York City to become Pastor of the Spring Street Presbyterian Church; he enjoyed there a successful ministry for nine years, and then for nearly twenty years he was Secretary of the American and Foreign Christian Union. He died at Castleton, N. Y., in December, 1874. A few months before the close of his Ithaca pastorate, there occurred here one of the most interesting and important events in the history of this

Church,—interesting at the time, and destined to be of vital, national, importance later. In the *New York Observer* of May 17th, 1834, there appeared the following account :—

MISSION TO THE ROCKY MOUNTAINS.

We have received from Rev. Alfred E. Campbell, Pastor of the First Presbyterian Church of Ithaca, the following account of the mission to the Indians west of the Rocky Mountains, together with the ordination of Mr. Dunbar one of the Missionaries. "On Thursday, the 1st inst., Mr. John Dunbar, of the Theological Seminary at Auburn, was ordained at Ithaca by the Presbytery of Cayuga, as Missionary to the Indians of the Oregon Territory, west of the Rocky Mountains. The Rev. Mr. Spaulding of Bainbridge, made the introductory prayer; Rev. Mr. Judson of Cortland, preached the sermon; Rev. Mr. Campbell of Ithaca, presided, proposed the constitutional questions to the candidate, and made the consecrating prayer; Rev. Mr. Cook of Aurora, delivered the charge to the candidate; Rev. Mr. Parker, one of the Missionaries, made the concluding prayer. It may be cheering to the friends of Zion, to learn the history and progress of this mission to the Indians west of the Rocky Mountains. On the first Monday in January, the day recommended by the General Assembly of the Presbyterian Church as a day of fasting and prayer, the Church in this place were convinced that while they confessed their past delinquencies, they were called upon to increase their efforts for the extension of the Redeemer's Kingdom. It was accordingly proposed that the Church should send three Missionaries to the Oregon Territory, and raise the funds for their support. The proposition received the cordial approbation of the Church, and a committee was appointed to carry the resolution into effect. The committee entered upon the work with great zeal, and their efforts were crowned with success. The men and means were secured. The Rev. Samuel Parker, formerly settled at Danby, Mr. John Dunbar from the Seminary at Auburn, and Mr. Samuel Allis, a layman from this Church, offered their services and were recommended as suitable persons for Missionaries to the American Board of Commissioners for Foreign Missions. After having been received by the Board as Missionaries, the committee of the Church prosecuted their work with untiring assiduity, and succeeded in having everything ready for the departure of the Missionaries from this place on Monday the 5th inst. The particular tribe among whom they will locate is yet undecided. The Missionaries will in all probability spend one year in exploring the territory. The day of ordination was one of peculiar interest; and its influence in exciting a spirit of benevolence will, I trust, long be felt. The Sabbath after the ordination the Missionaries sat down with us for the last time to commemorate the love of the Saviour; after which the instructions of the Board to them were read. On Monday morning the Church assembled at five o'clock to spend a short season of prayer, to commend the dear brethren to our covenant-keeping God. This was one of the most solemn and interesting scenes I ever witnessed. After singing a parting hymn and giving the right hand of fellowship, they took their departure, and are now on their way to proclaim soon to the Flatheads or the Shawnees, or some other tribe, the unsearchable riches of Christ. This mission the Presbyterian Church of this place have resolved to sustain under the direction of the American Board. We have made up our minds on the subject deliberately, and unless the expense far exceed our calculations, we shall redeem our pledge to the Missionaries and to the American Board."

The writer of this article was the Rev. Alfred E. Campbell, the third Pastor of this Church. These very interesting occurrences took place in the old Session House, then but recently erected on this site and long since removed to South Cayuga street, where for many years it has been used as a blacksmith shop. The sunrise prayer meeting and farewell service took

place here in the Park before our door. Mr. Allis, the lay member of the mission, was a native of Ithaca and a member of this Church and Sunday School. He lived in the home of Mr. and Mrs. Eddy on East Hill, and married their niece, Miss Palmer. Mr. Dunbar was a graduate of Williams College and of our Theological Seminary at Auburn. The other member of the trio, Rev. Samuel Parker, was a native of Ashfield, Mass., a graduate of Williams College and of Andover Theological Seminary. By the Massachusetts Society of "Domestic Missions" he had been commissioned as one of its early Missionaries to the then wilderness of Western New York. He had been Pastor in the neighboring village of Danby,* whence he had removed to Ithaca, where some of his descendants still reside, and which, excepting a short interim spent in New England, was thereafter his home.

In 1832 four Nez Percés Indian chiefs had gone from their Oregon home to St. Louis for the white man's bible. After a winter spent there without success, during which the two older chiefs died, the two young braves had bade farewell to the Commandant of the post, General Clark (formerly one of the leaders of the Lewis and Clark expedition, and at this time Superintendent of Indian affairs for the whole Northwest), in these pathetic words:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor, blind people after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's Book, to make the way plain. I have no more words."

Mr. George Catlin, the famous painter of Indian portraits, went west that spring of 1833. These two Indian chiefs travelled in the same caravan, and he painted their portraits which now hang in the Smithsonian Institute in Washington (nos. 207 and 209.) Mr. Catlin did not then know why they

*There he married Jerusha Lord, a niece of Noah Webster, of dictionary fame, and sister to Harley Lord, an Elder in this Church for many years.

had been to St. Louis. The naturally reticent Indians were too sore of heart to tell their story. But on his return, while at Pittsburg, Pa., he heard this parting address which a clerk in Gen. Clark's office had copied down. Catlin doubted its truth, and said: "I am well acquainted with Gen. Clark, and if this had been true he would have told me." He at once wrote to Gen. Clark who replied: "The story is true; that was the only object of their visit." Then Catlin said: "Publish it to the world!" It was widely published. Stirred by this account, Mr. Parker had offered himself to the American Board repeatedly. When he came to Ithaca he stimulated the interest of this his new Church home in the needs of the Indian; with the result already stated in the then Pastor's words. Great was the liberality of many of our Church people of that day. "The amounts given in 1834-36 to this object averaged about \$700 a year, increased after the Church assumed the Pawnee mission." Several are known who regularly gave \$100 each yearly to the foreign mission cause,—a large sum for those days; and probably even larger amounts were given on this occasion; for *this Church resolved to send and support this Oregon Mission*, under the authority of the Board, secured after considerable delay. The procrastination and timorousness of the Board were natural under the circumstances. Oregon was a far country, little known; and funds, then as always, not abundant for new ventures. As Mr. Parker himself states in the printed record of his journey, "this was appointed an exploring mission to ascertain by personal observation the condition of the country, and the character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them." He prepared the way for younger laborers; within three years there were thirty or more Missionaries and assistants in this field. Mr. Parker had carried on most of the correspondence with the Board, and had also gone about in neighboring counties speaking on the subject. While so engaged he was heard by several upon whom his plea made a great impression. He writes to his family:—"I have found some missionaries. Dr. Whitman, of Wheeler, Steuben Co., has agreed to offer himself to the Board to go beyond the mountains. He has no family. Two ladies offer themselves, one a daughter of Judge Prentiss, of Amity, Alleghany County." Doctor Marcus Whitman was a native of Rushville, N. Y., educated in the common school and by the village Pastors, and a graduate of the Berkshire Medical School at Pittsfield, Mass. Dr. Whitman was at this time thirty-three years of age and Mr. Parker fifty-six. Messrs. Dunbar and Allis had pushed on ahead and, reaching the Missouri River near Bellevue, had begun work among the Pawnees. Messrs. Parker and Whitman came up with them there, rejoiced in their good beginning,

and passed on. In order more fully to explore the region, Mr. Parker not only went a considerable way up the Willamette River, but far up the great Columbia into the country of the Spokanes. That he was far-seeing, these extracts from his journal show :—

(On the continental divide)—“There would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific Ocean . . . probably the time may not be far distant when trips will be made across the continent as they have been made to the Niagara Falls to see nature’s wonders.”

(At the falls of the Willamette, 1835) :—“Can the period be far distant when there will be here a busy population?”

A year later, Dr. Whitman returned east and was married to Miss Narcissa Prentiss at Angelica, N. Y. Accompanied by Rev. H. H. Spalding and his newly-married bride, they took a transcontinental wedding trip, going over the mountains in a wagon ; thereafter when the need came, as it soon did, to convince the authorities at Washington of the practicability of reaching the Pacific coast in comfort and finding it worth while on arrival, Whitman could triumphantly say, “I have done it.”

Having ascertained to his entire satisfaction two most prominent facts, namely, the entire practicability of penetrating with safety to any and every portion of the vast interior, and the disposition of the natives in regard to his mission among them, Mr. Parker returned home by way of the Sandwich Islands. He soon after published his journal, under the title : *Parker’s Exploring Tour Beyond the Rocky Mountains*. It was the first book that gave full information of the country, people, productions, animal life, and climate; also a vocabulary of several Indian languages, and minute circumstantial evidence of the readiness of these tribes for the Gospel. It went through five editions and was republished in England.

Upon the wall of the vestibule of our chapel a white marble tablet has been erected ; it bears this inscription :

THIS TABLET MARKS THE SITE
OF THE FIRST SESSION HOUSE
WHERE ON JANUARY 6, 1834
THIS CHURCH RESOLVED TO SEND AND SUPPORT
THE OREGON MISSION OF REV. SAMUEL PARKER.
HE ENLISTED AS HIS LATER ASSOCIATE
MARCUS WHITMAN, M.D.
THE HERO-MARTYR OF OREGON.

Another associate of Dr. Whitman and Rev. Mr. Spaulding, one Gray, a layman, was sent east in 1837 for reinforcements. He was frequently shot at by the Indians, two bullets passing through his soft felt hat. When the mother of his betrothed saw these and knew the reason, she declined to let her daughter go on such a perilous mission. Young Gray must needs find another helpmeet. Coming to Ithaca to see Mr. Parker, he was introduced to a young lady who impressed him favorably as he did her; a very short acquaintance and courtship followed. They became engaged one Saturday evening and were to start westward a week from the following Monday. Professor Mowry, in his book on *Marcus Whitman and Oregon*, writes:

"Sunday, February 25th, 1838, came all too soon for their preparations. The wedding was to be in the evening, at the Presbyterian Church in Ithaca, N. Y. The bride usually sang in the choir (All her family were famous singers and led in the service of praise), but on this occasion she sat in the front pew with Mr. Gray. The house was filled to overflowing. At the close of the service the minister came down from the pulpit, the couple arose, and the marriage ceremony proceeded, by which Mr. William H. Gray and Miss Mary Augusta Dix, daughter of John Dix, Esq., were made husband and wife."

Ladies still residing here relate what a busy and interesting time their mothers and others had, helping prepare a suitable trousseau for this missionary bride, on such short notice and with few resources except their needles.

Meanwhile, the Church was supporting the Pawnee Mission of Messrs. Allis and Dunbar. As they were sent out and supported by this Church, the hopeful beginning and sad ending of their work is of interest to us; a son of one of the Missionaries sends an account from which we make these excerpts:

"After the departure of Mr. Parker, Messrs. Allis and Dunbar, learning in conference from Gen. Clark that the Pawnees on the Platte River were uniformly friendly to the whites and had already solicited that a Missionary might be sent to live in their villages, obtained passage upon a steamboat, June 7th, and a week later reached Liberty, at that time the frontier settlement on the Missouri River, four hundred miles above St. Louis. A few days later they proceeded to Cantonment Leavenworth, now Fort Leavenworth. The authorities in the Fort assured them that it would not be safe to attempt to proceed further before September. The interval was accordingly spent in visiting neighboring Indian tribes The managers and employees of a trading post in the vicinity persistently threw every obstacle in the way of any attempt to ameliorate the condition of the neighboring Indians. By exaggerating the supposed dangers they also tried to dissuade any further advance into the Indian country. Meantime, Mr. Allis was prostrated by a lingering fever, and for several weeks his recovery seemed improbable. Sept. 22, they were able to start on horseback up the river, and, after a tedious ride of two weeks through a wild, unsettled country, they reached Bellevue, ten miles below the present site of Omaha. At Bellevue was the remotest government agency, established for maintaining official intercourse with the Pawnees, Omahas, Otoes, Poncas, and other of the adjacent tribes Upon learning of the presence and purpose of Messrs. Allis and Dunbar, the Pawnees at once expressed a desire that these gentlemen might accompany them upon their return to their villages, distant about one hundred miles. This tribe had ever been friendly to the whites, and the occasion was especially opportune for the Missionaries to meet them. It was the only season, other than two months and a half in the spring, when the tribe was not absent from the villages upon their two yearly buffalo hunts. As soon as the distribution of

the annuities was completed, Maj. Daugherty called a general council of the four bands and explained to them the desire of the Missionaries to live with them, instruct them, assist them in acquiring some of the advantages of a more civilized life, (as the Indians expressed it, 'to learn to walk in the white man's road'), and especially to teach them of the only true God. In response, the head chief of the Grand Pawnees rose and assured the gentlemen that his people would be glad to know of the true God; they desired that the darkness of life might be cleared away, and to this end would gladly receive any instruction that might be given. He closed with the earnest assurance that the teachers should be treated with entire kindness and aided with cordial good will. This promise he faithfully kept personally till his death, ten years later.

. . . In all these employments (their corn planting and buffalo hunting) the Missionaries accompanied them, sharing their labors and hardships, for two years. During that time, every endeavor had been made to gain the good will and confidence of the Indians, to learn their language, and assist them in every possible manner, and thus prepare the way for the opening of a fixed Mission among them. So far as then appeared, it seemed that the time had come for this step. During the last summer of their travels with the tribe, Messrs. Allis and Dunbar had been materially aided by the arrival of a medical co-worker, in the person of Dr. Benedict Satterlee, of Elmira, N. Y., who early that year, 1836, with his wife, had been sent out by one of the Churches of Ithaca, as a reinforcement to the Pawnee Mission. With them came also Miss Emiline Palmer, of Ithaca, the betrothed of Mr. Allis. He engaged earnestly in the work of a physician for the tribe and by his engaging manner and skill early acquired great influence with them. His presence was esteemed alike by his associates and by the Indians as a great and opportune blessing In the autumn of 1836, it was decided that Mr. Dunbar should return to the east and lay before the Churches interested the condition and needs of the Mission, and invite their co-operation in the contemplated change and enlargement of its usefulness. Mr. Dunbar reached the east in November. The nature of the work contemplated among the Pawnees was made known, and a gratifying response was received from certain Churches, chief among them the Church in Ithaca. A primer in the Pawnee tongue was prepared and printed for use in the proposed school for instruction of the Indian children, and two of the gospels were translated for publication. After the commission immediately in hand was thus discharged, on the 12th of January, 1837, Mr. Dunbar was united in marriage with Miss Esther Smith, of Hadley, Mass., and soon thereafter started upon his return. On the way they visited the Church at Ithaca, where three years before Mr. Dunbar had been ordained and appointed to this work. After a brief stay there, they resumed the journey much encouraged by the generous assistance extended and the cordial good will expressed in their undertaking.

"On reaching Bellevue, May 6th, the first discouragement was experienced. Rumor was rife that the Sioux, now known as the Dakotas, a powerful combination of kindred tribes, were showing more marked hostilities against the Pawnees, their hereditary enemies, because of the presence of the Missionaries among them Word was soon after received that they intended more serious hostilities, unless the whites withdrew from the tribe. . . . It was thought best that Mr. Allis and Mr. Dunbar, leaving their families for a season at Bellevue, should themselves try to continue their work by remaining with the tribe in their villages and on their hunting expeditions. . . . Rumor was received that some grave misfortune had befallen Dr. Satterlee. The previous autumn, 1836, he had accompanied the Grand Pawnees on their hunt toward the southwest, into what is now western Kansas. . . . The exact manner of the death of Dr. Satterlee was never fully known. It was very evident, however, that he was not killed by Indians. (Several circumstances seem to prove that he was killed by a vagrant trapper bent on robbery.) During the two years ensuing, 1837-8, the incursions from the Dakotas rendered any attempt to establish the Mission permanently at the Pawnee villages extremely perilous. Mr. Allis and Mr. Dunbar arranged, therefore, to visit the tribe alternately. They had formed many strong personal attachments in the several bands of the tribe. The Pawnees were to them, from the beginning, a very interesting people. They had as yet contracted comparatively few of the vices of the errant trappers and other vagrants that infested the frontier. They

had ever been constant friends to the whites. . . . They seemed to realize deeply the unsatisfactory nature of their religious system, and were nowise averse to being informed of a better way. Their attitude toward the Mission had been throughout friendly and encouraging. To the surprise of all, the Dakotas the following year, 1839, almost entirely ceased their forays into the Pawnee territory. Naturally the Indians and whites indulged hopes of better days. To both, the prospect of an early transfer of the Mission to a permanent site near the villages was now bright. Mr. Allis and Mr. Dunbar, accordingly, . . . fixed upon a spot that seemed to them most convenient to the villages, and at the same time best adapted to the farming operations that were to be an essential feature of the Mission work. The site was on Plum Creek, a small tributary of the Loup Fork of the Platte river, near the present city of Columbus. May 17th three temporary buildings were completed, to serve the uses of the Mission till permanent structures could be erected, a small farm was fenced and planted, and several hundred Indians from the four villages moved their lodges and formed a small village near at hand. Regular religious services were now maintained and a school was opened for the Indian children. The next year the farm was much enlarged, suitable buildings were provided for the use of the Mission, and the new village received considerable accessions, among whom were several influential chiefs. The government sent out four farmers, two blacksmiths, eighteen yoke of oxen and a number of other cattle for the use of the Mission. A goodly number of the Indians became so interested in the new enterprise that they no longer went upon the usual hunts, choosing rather to remain and care for the fields that they had planted.

"In the summer of 1843 the flattering prospect was suddenly overclouded. Without forewarning, while the other villages were absent on their usual summer hunt, the Mission village was assailed by 600 fully armed warriors. The surprise was complete. More than seventy men were killed, and nearly as many women and children, and a considerable number of women and children were carried away captive. Nearly all the horses were killed or stolen, and fully half of the lodges were burned. Among the slain were some of the best friends of the Mission. The following year, in a series of attacks, more than 400 men were killed, many women and children were killed or carried into captivity, and a great number of horses stolen. Members of the Mission were, at different times, waylaid and fired upon by prowling Dakotas, but fortunately no one was injured. The year 1845 was a period of comparative quiet. The timely arrival of Rev. T. B. Ranney and his wife made it possible to enlarge the religious work among the Indians, and soon there seemed to be ground to hope for better things. This hope, however, too soon proved utterly delusive. Early in 1846, the inroads of the Dakotas were resumed with relentless persistency. Scarcely was one blow struck before another was felt. The lives of the Missionaries were constantly in danger; twice they were notified that they must withdraw, or their lives would not be spared. Finally, at a conference of the Missionaries with the chiefs the decision was reached that it was best that the Mission should, at least for the time, be suspended. Late in July all the members of it, accordingly, removed to Council Bluffs. Intelligence received there from Maj. Daugherty was in the last degree disheartening. The Dakotas, it was understood, had formed a league with the Cheyennes against the Pawnees, and were then trying to induce some of the southern tribes to enlist in a war of extermination against them. In the presence of such untoward intelligence, the conviction was at last forced upon the Missionaries that it would be unwise, for the time, to entertain the thought of resuming their work with the tribe. In October following, the Mission was dissolved. Mr. Ranney and his wife soon after joined the Cherokee Mission, in the Indian Territory.

"Mr. Allis settled on a farm at Indian Point, Iowa, a few miles below Council Bluffs. He was a man of fine character, of pleasing manner, and very useful in the work of the Mission. An interesting paper, giving reminiscences of his life among the Pawnees, may be seen in Vol. II of the publications of the Historical Society of Nebraska. He died about fifteen years since.

"Mr. Dunbar, the last one to despair of the Mission, removed during the winter of 1846-7, from Council Bluffs to Oregon, Holt Co., Mo. With his family he lived there upon a small farm ten years, supplying meanwhile, as a home missionary without compensation, three sta-

tions in the county. From 1852 to 1857 he also served as superintendent of public instruction. Under his care the schools attained a noticeable degree of proficiency. In 1857, he removed to Brown Co., Kansas, and engaged in farming. Letters written by him to the American Board, and published in the *Missionary Herald*, during the years 1835-43, afford much valuable information as to the life and character of the Pawnees, and the nature and aim of the work attempted for them by the Mission. His death occurred Nov. 3rd, 1857. Mrs. Dunbar died the preceding year, Nov. 4."

Rev. John W. McCulloch was installed as Pastor in January, 1835, and remained a little over three years. In March, fifty-three united on confession of faith in Christ, and other large accessions followed. The rupture between the Old and New School bodies of our Church occurred in 1837. This was accomplished by the famous Exscinding Act. By this the Old School party in the Assembly, being in the majority, cut off their brethren residing in this section, for alleged irregularities. The Assembly abrogated the Plan of Union made, in 1801, between it and the General Association of Connecticut, as "utterly unconstitutional, and therefore null and void from the beginning." It also voted that "the Synods of Utica, Geneva and Genesee, which were formed and attached to this body under and in execution of said Plan of Union, be and are hereby declared to be out of the ecclesiastical connexion of the Presbyterian Church of the United States of America; and that they are not in form, or in fact, an integral portion of said Church."

There was a difference in their systems of moral philosophy, much misunderstanding, and exaggerated reports of alleged irregularities in revivals, etc. This action by the Assembly produced a mighty sensation in Western New York. "It was known that the Old School party in the Church were exceedingly restive under the present posture of affairs, and that many of them were determined upon a division of the Church, if it could be effected; but it probably never entered the mind of a single individual, that the Assembly could adopt such a measure as that of declaring 500 ministers, and 40,000 communicants, who had been received in accordance with the strict order of the Presbyterian Church, not to have a standing in that Church." Auburn Theological Seminary became a storm center, and its Professors the leaders in the necessary readjustments of all the life and work of the Churches in this region. A convention, held in Auburn in 1837, stated the "'True Doctrines" of the New School men over against the "Errors" charged on them in the Old School memorial of that year. The conciliatory and mediating position of that document became the virtual basis of reunion a generation later.

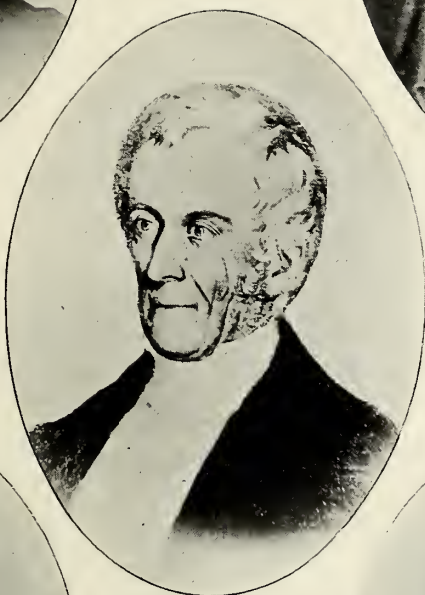
Reference has been made to Auburn Theological Seminary. The relationship between that institution and this Church has been most intimate. The Seminary was an outgrowth of the needs of this new region of country.



J. W. McCULLOGH



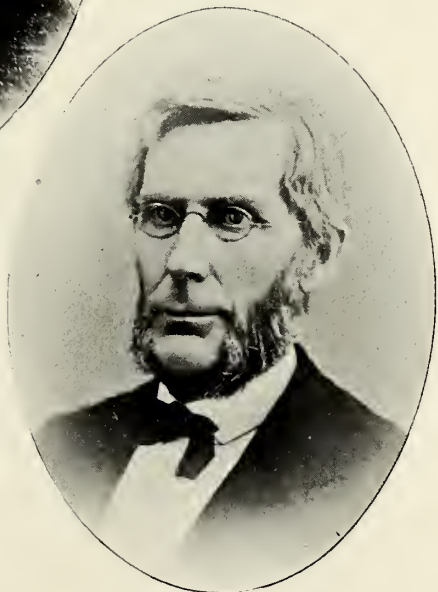
ALFRED E. CAMPBELL



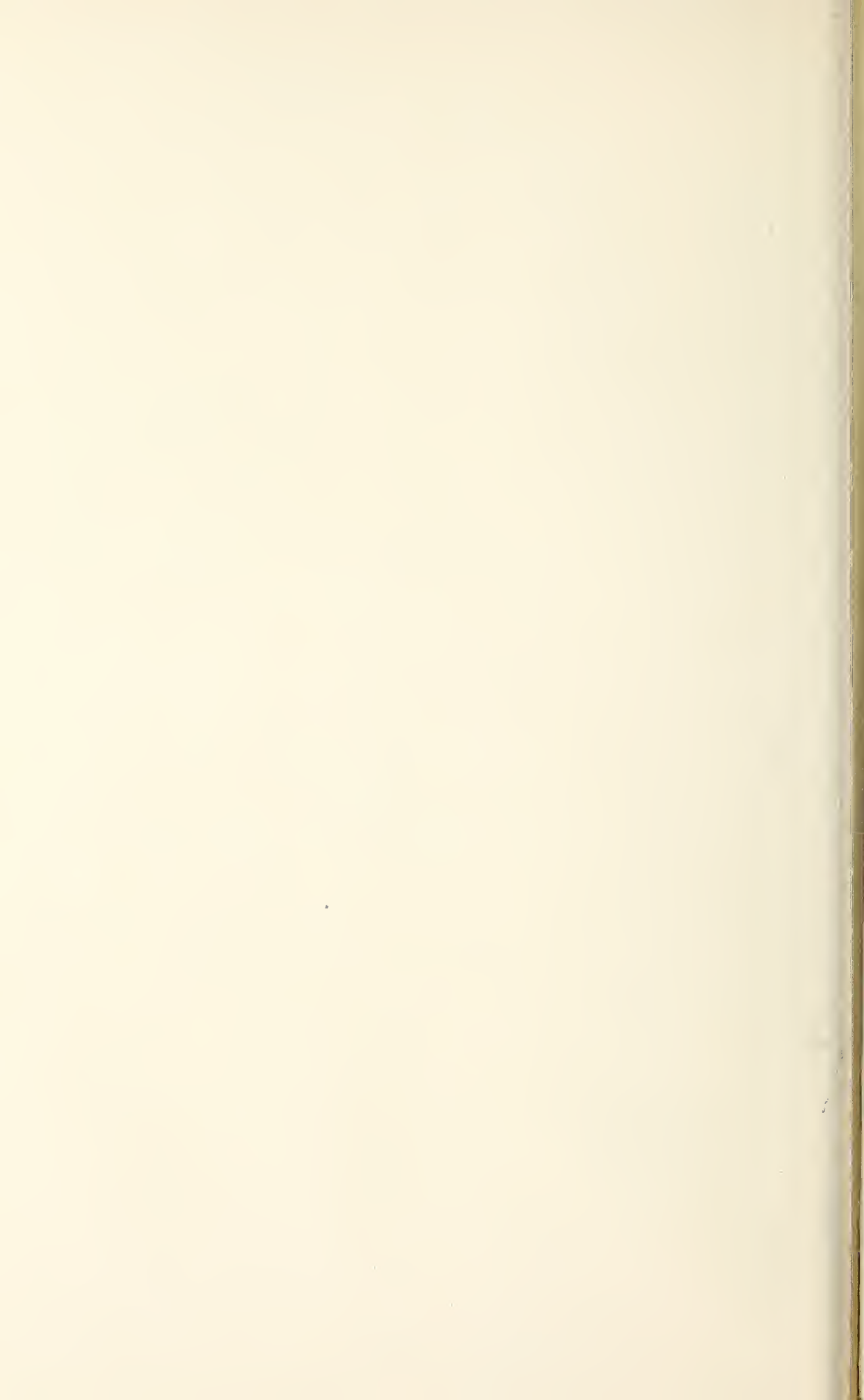
GERRIT MANDEVILLE



T. DWIGHT HUNT



WM. NEILL MCHARG



As the settlements multiplied, there was a demand for ministers; Princeton was about the only source of supply and its graduates were not sufficiently numerous. A ministry must be encouraged to grow and be trained on the field. This was the inevitable and growing conviction of such men as Rev. Dr. Lansing of Auburn and Rev. Dr. Wisner of Ithaca. They were prime movers in the matter before the then Synod of Geneva. The Seminary was founded in 1818, and located at Auburn. Dr. Wisner was a member of its first Board of Trustees. (A portrait of him hangs in the Seminary Library.) Every Pastor of this Church since then has been a member of one or the other of its two governing Boards, and almost always one or more of our laymen as well. The Seminary Professors have frequently been heard in this pulpit, sometimes continuously for long intervals. During the past thirty years the gifts of this Church to the Seminary aggregate \$12,000.

The question of slavery had early and earnest consideration here. The first Pastor, Mr. Mandeville, and many others were much interested in colonization schemes and contributed liberally to such; the Colonization Society of Upper Canada among them. In the early thirties the Abolition sentiment begins to appear. Elder Harley Lord was one of the first to favor this. In September, 1839, the following resolution presented by Elder Esty for the purpose of its adoption by the Session, on being read, was pronounced by the Moderator, Dr. Wisner, to be "not in order":—

"Resolved, That no very salutary reform is to be expected, so long as the great body of the professing friends of Jesus continue in any way to give encouragement or countenance to the buying, vending, or using as "chattels personal" the bodies and souls of men, women and children."

January 2nd, 1841, a petition on the subject, signed by a dozen representative men, was presented; of its six specifications only two were adopted,—one to memorialize Presbytery in the matter, and the other in these words:

"Resolved, That no preacher known to be a slaveholder or a justifier of slavery, ought to be invited to preach or perform any ministerial functions among us."

A year later Benjamin S. Halsey, Salmon Higgins, and Benjamin Taber circulated and presented to the Session a far more radical paper on the subject of slavery, among other things

"Charging the Pastor of this Church (Dr. Wisner) with being partial in the law, conniving at, and apologizing for the sin of slavery, as it exists in the United States; not rightly dividing the Word, but leaving out what did not suit his interest, convenience, or inclination, or interpreting it by private regards and affections, etc.; all which, together with other slanderous words contained in the said communication, are false and libellous, and are contrary not only to the laws of the land, but are in direct violation of the laws of God, and the commandment of Christ, and whereas the said Benjamin Taber has removed out of the place and the said B. S. Halsey and Salmon Higgins, though affectionately labored with, refuse to recede from any of the said slanders but persist in asserting them as truths; therefore, resolved that they be cited

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to appear before the Session, etc." "They admitted that they signed the document referred to in charges preferred, and sent the same to the Session, but deny that said document is slanderous and allege and believe that the facts set forth in the same are true." "*Resolved*, that while the Session are, as they always have been, opposed to slavery in all its forms, and while they consider it one of the great moral and political evils which deeply afflict the Church and the State, and hold themselves in readiness to do anything which they may deem consistent with their duty to God and their country, to bring it to an end, they cannot tolerate the idea that attachment to the cause of human freedom should furnish any apology for slandering either the Church or her ministry; resolved that the said Benjamin and the said Salmon are convicted by their own confession," etc. . . . "the Session do adjudge and determine that they be, and hereby are, severally suspended from the communion of the Church of Christ until further order shall be taken in the premises."

On August 7th, 1843, the suspension was removed from Salmon Higgins, he "having given satisfactory evidence of penitence for the cause of his suspension." December 27th, 1846, the record is: "B. S. Halsey, a suspended member of this Church, having given satisfaction to the Session and desiring to return to his duty and the fellowship of the Church, it was resolved that he be restored."

Regarding these two good men, "the said Benjamin and the said Salmon," it is interesting to know that, besides serving this Church in many other useful ways, Mr. Benjamin S. Halsey was the efficient and painstaking Clerk of the Session for over twenty years, though not then an Elder himself; later he was chosen an Elder and served this Church as such from 1869 to 1876, again acting as Clerk a part of the time. To his painstaking care and clearly-written, fully-reported minutes we are largely indebted for our knowledge of the earlier history of the Church. Members of his family also rendered long and most valuable service in the music and otherwise. And from the faithful example and sweet Christian influences of the home of Salmon and Maria Higgins went forth their beautiful daughter, Malvina, as one of the first teachers to the Freedmen; while another daughter, Mary, but recently deceased, was long a faithful teacher here; and a nephew, Wm. A. Niles, during years of preparation for the ministry in which he was to render noble service, also was imbued with its spirit of consecration.

This reference to Miss Malvina Higgins brings to mind another member of our Church who rendered like faithful and efficient service among the Freedmen, in the day when to do so subjected one to opprobrium and indignities by the southern people,—Mrs. Harriet Hanford. Not only were these teachers socially ostracised, ladies often crossing the street to avoid meeting them, but some ruffians threatened to burn down her school house and to tar and feather Mrs. Hanford. She sent word to the Governor of the State who telegraphed that if she were further molested to let him know and he would send a regiment to protect her! Knowledge of this telegram soon spread and had the desired effect; there was no more interference. Before these

teachers left their posts a more considerate and kindly attitude was manifested toward them.

In April, 1838, the congregation had united with Rev. Mr. McCullogh in requesting the dissolution of the pastoral relation. Upon his resignation, Mr. McCullogh entered the Ministry of the Episcopal Church. He was the Rector of Trinity Church, Wilmington, Del., from 1839 to 1847; and, thereafter, College Professor and Rector in various southern and western cities until his death, October 14th, 1867.

In 1845, soon after the death of Mrs. McCullogh, he published a small volume entitled: *The Dead in Christ*; an Inquiry concerning the Intermediate State, the Future Blessedness, and the Mutual Recognition of "the dead that die in the Lord." The argument is largely from Scripture, presented with "sweet reasonableness." This is the conclusion reached; and

"You may cherish, without fear of disappointment, and with the pleasing and consoling hope that, should you die in the Lord, you will ere long meet, recognize and love them again in a purer, a better and a less changeable world. . . . The pious dead are not utterly extinct. They are gone; but not lost. Their bodies rest in the grave, their spirits, in hope. . . . God will take care of those whom you leave behind; and as for yourself, if you knew all, you would 'have a desire to depart, and be with Christ which is far better.' "

At the time of Mr. McCullogh's leaving, Rev. Dr. Wisner, who had returned to Ithaca, was engaged at a stated supply for a year at a salary of \$800, the same that he had formerly received. In April, 1839, he was called by a unanimous vote once more to become Pastor of the Church; which he did, and entered upon his second term of service here.

At a meeting of the Session, November 15, 1838, it is recorded that

"Brother Ben Johnson brought forward for Session's deliberation a set of resolutions on the subject of extortion or usury, with the view of having Church action upon it, so far as to instruct the Session relative to the course which they ought to pursue in regard to the discipline of members who are or may be guilty of this sin."

At an appointed time, after a lengthy speech by Ben Johnson in favor of his resolution, the negative were heard; for the whole of three afternoons brothers Ansel St. John and George Beers argued against the resolution; and

"Brother St. John wishing to add other remarks to those already offered by himself, the meeting being desirous to have the subject fully elucidated, voted to adjourn for tea and come together again at half-past six in the evening. . . . Brother Ansel St. John then addressed the meeting at some length, and was again followed by brother Johnson; and the whole matter being ably summed up by the moderator, (Dr. Wisner), the vote was about to be taken, when a compromise resolution and one to postpone action were offered and both voted down; the preamble and resolutions of brother Ben Johnson being read separately, and the question upon each separately, they were adopted by the Church, *nemo contradicente*."

In 1839 the Ithaca Presbytery was organized, to include all the Presbyterian Churches of Tompkins County. Its first stated meeting was held with this Church in 1840. It was absorbed into the three contiguous Presbyteries in the readjustments under the re-united Assembly of 1870, this Church falling to the Geneva Presbytery, but, by petition, being transferred, by the Synod of Geneva, in 1879, to the Presbytery of Cayuga to which it originally had belonged.

At a meeting of the congregation held April 24th, 1841, a large deficiency in the minister's salary and contingent expense account was reported and a resolution was passed in the following words :

"Resolved, That this meeting recommend to the Trustees to call a congregational meeting for the purpose of ascertaining whether the said congregation desires the preaching of the gospel for the coming year, and if so, whether it is able and willing to bear the necessary expense of the same."

A congregational meeting called under above resolution was held April 30th, 1841, and it was formally

"Resolved, That we will sustain the gospel in this house the ensuing year."

"Resolved, That the paper containing a subscription for salary be posted in the vestry of the church for public inspection."

"Resolved, That Charles Humphrey, Wm. R. Collins and H. S. Walbridge be a committee to make out an assessment roll of the amount of tax each member of this congregation should pay in order to raise the sum of \$1200."

Dr. Wisner resigned in April, 1849, having wrought in all twenty-six years among this people. He was born April 18, 1782, in Warwick, Orange County, New York. Moving with his father, in 1800, to what is now Elmira, he studied law and was admitted to the bar in 1805. After great mental conflict he gave up his legal prospects and consecrated his life to the preaching of the gospel of Christ.

Dr. Wisner was called to the Brick Church of Rochester in 1831, but prostration from severe labors and family bereavements induced him, in 1835, to accept the call of the First Presbyterian Church of St. Louis, Mo. Here, however, his health failed entirely and he returned east at the end of two years. He frequently was a delegate to Synod and Assembly and was chosen Moderator of the General Assembly (N. S.) in 1840. After his final resignation he lived several years among the citizens whom he had taught as children—a "living epistle," known, read, and honored. He died at the age of eighty-nine, January 7, 1871, and was buried on the hill-side among an entire generation of his children in the gospel. A mural tablet to his memory adorns the church wall. A long time member and efficient worker in our Church sends this tribute :—

"One of the very small, and rapidly diminishing number of the membership of this Church who were so favored as to be in their youth under the pastorate of the Rev. Wm. Wisner, may be permitted to say a few words regarding the personality of that mighty man of God ; for he *was* a man of might, both spiritually and intellectually. He wielded the weapons of his time, largely discarded now ; and men whose spirituality, and power, whose wit, and wisdom even, to those who knew Dr. Wisner, show as a 'farthing dip' beside an arc light, make merry over his antique armament, but it was powerful against evil. The writer has often heard from the lips of those who lived in Ithaca in the days of his first pastorate, the story of his battle against the power of Satan ; (they had not, in those days, resolved the fallen Archangel into a symbol, a myth, a freak of the imagination, a mistranslation, or anything analogous.)

"Dr. Wisner came to Ithaca to take possession for his Master, and he never wavered in the warfare ; insult, and injury, threats and violence, alike fell off from him unnoticed. His little white cottage perched on the site of the Cornell Infirmary, but very much higher in its outlook, as the hill was cut down to make place for the present goodly building ; with very few houses near it, dominated the village at its feet, in every sense. It stood a siege at times, when it was boarded up at night with signs not chosen for their appropriateness ; and hammer and saw must be used before the family could have egress ; but he remained calm and untroubled. At one time he was very ill, and his physician said he must be taken away from the constant din and devilment, or he would surely die. Physician and wife pleaded in vain ; not a step of retreat would that soldier of Christ take ; and he won.

"As a humorous side, I will repeat the story my mother told me of those early days. She came to visit her husband's mother, and looking in the morning from the window of a house on the corner where Rothschild Bros'. store stands, she saw a tall, dignified, man descend from his horse at the corner diagonally opposite, quietly fasten him, and walk into the store. But that horse ! She had never seen the like of him, a ghastly, peculiar white, with no mane, and the stump of a tail denuded of all hair. She called her mother to see the sight. 'Oh, my child,' my grandmother said, 'that is the Presbyterian minister's horse ; they have shaved and whitewashed him, but it makes no difference to Dr. Wisner ; he rides him as calmly as though he were an Arabian steed.'

"Dr. Wisner rebuked sin and prayed for sinners ; he was stern as justice, he was tender as love. And that is the divine blend that is always effectual. The spirit of the Lord came, and it needs not for me to tell the story, the story of the regeneration of this wicked little hamlet.

"My memory only goes back to his second pastorate. I was a little child when he returned to Ithaca. I did not love him then ; he was too faithful, too searching. His was a cure of souls, and he never neglected it. My own wicked little heart endorsed all that he said,—and hated it. Many a time when I have seen him approaching, my flying heels have sought some place of concealment. One of my dear friends, whose beautiful, useful, generous, Christian life would be recognized if I spoke her name, hopelessly caught one day, scrambled out of the window to evade him. 'Yes,' I think I hear, 'the *terrors* of the law, *instead* of the love of Christ.' No, the terrors of the law, *with* the love of GOD, the love that 'spared not His own Son.' To Dr. Wisner sin was something deeper than indisposition, and the love of Christ something other than a lotion. But when the hopeless struggle with sovereign right was ended, and the man or child looked up into the Father's face of infinite love and knew that there was no other like it, then the faithful Pastor was loved for his faithfulness—he who had carried us daily in his heart as he knelt and talked with that Father, God, of his people and their need.

"Dr. Wisner was not perfect. In his zeal, according to his own knowledge, he sometimes spoke words that only rankled and were not forgotten or forgiven. He did not always discriminate between the essential and the non-essential, but 'to err is human,' and he was human. To those who knew him best he was the beloved man of God.

"One of my last recollections of him before he left Ithaca to spend his closing days with his

son, is at the close of the mid-week meeting for prayer in the chapel recently removed. He lingered a little after the people and walked alone through the room, his eyes cast down, a musing half smile on his face, singing softly to himself one of the songs of Zion, as a mother might croon to her sleeping child. And so he passed from us to a few waiting days, and then to the presence where he should hear: 'Well done good and faithful servant, enter thou into the joy of thy Lord.'"

Another member of our Church, whose manifold and efficient service has been a source of blessing here for many years, and whose teaching is still sought with eagerness in our Sunday School, gives this picture of Church life in the older day:

"Well do I remember the old church, quaint and without decoration, which in winter was heated by large box stoves, filled with wood which needed no splitting. The pipes of these ran the whole length of the building, and in very cold weather were not sufficient to give the needed warmth; and so it was the custom of some to carry the little footstoves, filled with coals, of one of which I am the possessor. An incident comes to my mind, how my good mother saved the church of her love from being destroyed. In those days, it was called the Brimstone Church by some who did not admire Father Wisner's *strong* preaching. One night it was set on fire by a supposed enemy. It occurred about midnight, and it so happened, my mother being awake, from her window saw the light, gave the alarm, and the church was saved, much to the disgust of some who said 'they wished Mrs. Deacon E—— had staid in bed that night.' Well do I remember the Fast Days Father Wisner would appoint as preparation for a revival, and, to us children, it was a matter of surprise and wonder, how father and mother could go *all day long* with only a cracker and a cup of tea; from nine in the morning until nine at night, with but slight interruption, those meetings would be held, in the old 'Session House;' and well can I recall the anxious pleadings at the throne of grace, which came from the lips and hearts of those dear old men. I have no recollection of any long pauses, which seem to be the custom of our day, excepting when a short time was given for silent prayer. Father Wisner's favorite text was: 'Brethren, it is my heart's desire and prayer to God, that Israel might be saved.' So strict were the children kept in those days, it was thought almost a sin were they seen on the street of a Sunday,—only on their way to Church or Sunday School. I well remember the sound lecture my elder brother received because, on the sly, he ventured out for a walk on the Sabbath Day. In fact, the day was *very long* to us little ones, and we were only too glad to welcome bed-time and be tucked away in our trundle-beds. It was to me a great delight when, by promising to be *very good*, I was permitted with other of my mates, to occasionally sit in the gallery of the old church, back of the singers, and watch each of them, with hand extended, beating time, with John Dix their leader. Those old Fugue tunes,—how dear father loved them! I wonder if they are singing them now in heaven?"

Yes, we wonder! With the tearing down of the old Meeting House the older generation and their strict and quaint, sincere and simple ways pass. The elder McKinnies and McChains, Dr. Hayt and Sheriff Townley, Timothy S. Williams and Harley Lord, Deacon Herrick and many others, once the leaders in the work of the Church, were gone. Some of their associates of course lived on into the new chapter in the new building; such as Deacon Esty and Deacon Luce, Deacon Leonard and Deacon Hazen, Judge Walbridge and George Beers and others. But the activity in the new edifice was destined to have a different note henceforth.



THE SECOND EDIFICE,—1853-1899

From November, 1849, to May, 1850, Rev. Seldon Haynes preached as a supply. Then Rev. William Neil McHarg was called as the next Pastor; he began his work in the autumn of 1850, and was installed December 10th. Mr. McHarg was born in Albany, N. Y., in 1816; he graduated from Union College in 1838, and from Yale Theological Seminary in 1841; was licensed to preach by the Presbytery of Albany in 1841; preached in Ridgebury, Conn., one year; was ordained by the Presbytery of Niagara in 1842, at the same time being installed in his first pastorate at Albion, N. Y., where he remained until called to Ithaca in 1850. After leaving Ithaca, he was Pastor at Lyons, N. Y., 1857-62; filled the Bates Chair of Latin in Hamilton College, 1862-69; then moved to Kansas in hope of regaining health, in which quest he was most successful. He became Pastor of the Presbyterian Church of Blue Rapids, Kansas, and served that congregation continuously for seventeen years; happy, healthful years to him and useful, spiritually-enriching years to them. A few years ago he retired from active service, and now resides in Pueblo, Colorado. Replying to our invitation to be present and to take part in this centennial anniversary, he writes:

"It filled us with great pleasure to learn that we were honored with an invitation to attend the coming Centennial of that dear Church, with which we once stood in most important connection. It was exceedingly gratifying to know that, after so long a period as half a century, we should have been so affectionately remembered by the surviving friends in your present congregation. We most sincerely thank them for their invitation, as well yourself for yours, and the Church Session for theirs. As to complying with so kindly and friendly a proposal, it would indeed be most pleasant for all parties concerned that we should visit your people, and enjoy the mutual interchange of personal converse and agreeable reminiscences of olden time. Yet a decisive hindrance opposes in the advanced age at which we have arrived. On the 1st of October, I completed my eighty-seventh year; and Mrs. McHarg is my junior by ten years. The fatigue of so long a journey and the excitement of visiting, with attending the exercises, would be beyond our physical power,—although we enjoy excellent health. Hence we must limit ourselves to this mode of communing with you, very much to our regret. We sometimes in thought review our former residence and the scenes of our several homes, recalling many names once familiar to us. I have recorded hundreds of such names in Albion, Lyons and Ithaca, in a volume which still lies on my desk; and the names identify the persons,—such a multitude long since gone to their reward of faithful service. I have always kept sight of the growth, prosperity and usefulness of your excellent congregation; and such review has always given me great pleasure and satisfaction at its still, as of yore, abounding in the work of the Lord. The erection of your new edifice is also a source of my highest gratification, as a proof of the increased population of your beautiful city and the demand, incidental to the presence of your noble University with its numerous membership. And now, my beloved brother in the Lord, I bid you God speed in your holy calling; and to the surviving few of 1857, we unitedly send a loving remembrance,—with the request that they sometimes remember us at the throne of grace.

Yours very friendly,

W. N. MCHARG."

Mr. McHarg's expression of gratification at the erection of this new edifice means much when it is remembered that it was during his pastorate here

that the second edifice, (but recently razed to give place to this edifice), was erected. The building of that structure was the largest undertaking and one of the most enduring works of his pastorate.

July 28th, 1851, in the Trustees' minutes, mention is made of the dilapidated and insufficient condition of the house of worship, and of a resolution offered, agreeing to subscribe and pay to the Trustees a sufficient amount to enable them to raise the sum of \$16,000 to build a new church edifice. This resolution was laid on the table and at an adjourned meeting held August 18, 1851, the Trustees reported that the cost to repair their present house of worship would be about \$3,500, and meeting adjourned to Sept. 1st, 1851, at which time it was resolved to raise a subscription of \$12,000 before the new house was commenced. At a congregational meeting held March 7th, 1853, it was

"Resolved, that the expense of the new church be \$15,000 and that the Trustees be instructed to adopt that sum as the basis of subscription, and that when the church is built the pews be sold at auction and the proceeds divided among the subscribers of the fund for building."

At a meeting August 30th, 1853, designs made by James Renwick,* of New York, were adopted for the new church, and the bid of John and Lucas V. Maurice to build it for \$15,000 was accepted, they to have the materials in the old building and to remove it at their expense. The Building Committee were Wm. R. Humphrey, Henry W. Sage, B. L. Johnson. At a meeting of the Trustees, Sept. 2nd, 1853, the building contract was signed and notice issued that the contractors were to have possession of the old building on the 7th. Direction was given to pay the cost of the plans, \$175.88, March 10th, 1854. At a meeting of the congregation Oct. 17th, 1854, it was *"resolved, that the Trustees be authorized to raise \$2,000 by subscription for the purpose of furnishing, lighting and warming the church."*

The subscription list for the building of this church contained one \$2,000 subscription, four of \$1,000, and four of \$500, and the balance was made up of smaller items. January 15th, 1855, a congregational meeting voted—

"Resolved, that the Trustees, after selecting a sufficient number of seats for the use of the minister and the poor of the Church, affix to each of the remaining pews a price not to exceed \$25 or below \$7 for the annual rent, which total amount shall constitute the income of the Church and be sufficient to defray all the expense of the minister's salary, contingent and poor funds, or any other expense which could properly come under the head of Church expenses; also to constitute a sinking fund to cover any loss which might accrue by reason of non-renting of all the pews, or the failure of any individuals to pay after renting as above. The choice of the seats shall be offered at auction to the persons offering the highest premium who thereafter shall be entitled to hold such seats as long as they please, subject only to the annual sum affixed by the Trustees, which shall be paid quarterly in advance." It was also

* He was the architect of Calvary Church (Fourth Avenue), of Grace Church, and of St. Patrick's Cathedral in New York City, and of some of the institutional buildings on "the Island."
"He was a genial man, and much travelled."

"*Resolved*, that if at any future time the expenses of the congregation shall increase, the Trustees shall be authorized by a vote of a majority of the pew holders to add pro-rata a percentage upon the original sum, which shall meet the full liability thus incurred."

The records of the village of Ithaca show an agreement for the care of the Park, etc., on the part of the village with the Church, under date April 25th, 1856, which was formally accepted by the village July 17th, 1856, and is recorded on the village records at page 131, book C.

At a congregational meeting in June, 1857, assent was given to the withdrawal of the Pastor, Rev. W. N. McHarg, on account of failing health.

Rev. Timothy Dwight Hunt was installed Pastor on January 13th, 1858, having preached here the four months previous. He remained until October, 1859. His was therefore the shortest pastorate in our history; but it was an active one, expressing the spirit of Mr. Hunt, who, until his death, was of a most energetic temperament. It was a time of wide and profound religious interest all over the land, and this Church shared in the blessing. In 1858 forty persons united on confession of faith in Christ. That year a new Manual was issued; it showed an enrollment of 327 members.

Mr. Hunt was born in Rochester in 1821; he graduated from Yale College in 1840; from Auburn Theological Seminary in 1843; he was ordained by Genesee Presbytery at Perry, N. Y., September, 1843. He then sailed for the Sandwich Islands, as a Missionary under the appointment of the American Board. Arriving at Honolulu, he became the Pastor of the American Church there, serving them for five years. During this time he visited all the mission stations, gaining first-hand information which he afterwards used in lectures in San Francisco, and later in a small published volume of the same, entitled: *The Past and Present of the Sandwich Islands*. This little book is still a most valuable source of information regarding the primitive condition of the islanders and the early work of Christian Missionaries among them. In the light of their more recent history, these concluding paragraphs are of especial interest:

"Time only, and freedom from foreign interruption, are wanted to complete what has been so well begun. The right agencies are at work. Only let them continue generation after generation, and by the uniform laws of human improvement, they will effect the complete redemption of the Island races. But we are an impatient people. We expect a people to be born and matured in a day. Nothing could be more unreasonable. We plant an acorn, and expect to sit under its branches and behold ripe fruit within a year! How many generations passed away before the Britons grew to giant greatness. All history teaches that we must wait patiently the slow operation of nature's laws. Had travellers borne this in mind, so many of them would not have pronounced the Mission work a failure. With more knowledge of what the people were and are, they would have reported it, what it is *in fact*, A PROGRESSIVE TRIUMPH."

Upon the discovery of gold in California, the excitement of many Americans in the islands was like that here in the east. Nearly all Mr. Hunt's congregation in Honolulu hastily took ship to the new Eldorado; at the last moment they persuaded him to accompany them, and thus it happened that he was the first Protestant minister in California. He organized the first Sunday School and the first Church, moderated the first Presbytery, edited the first religious paper, and was for two years Home Mission Secretary for the Pacific coast. He remained there, doing pioneer service, until 1857, when he came east and accepted the call of this Church to be its Pastor. At his installation here, the sermon was preached by Rev. Dr. G. W. Heacock, then at the height of his influence in Buffalo; the charge to the Pastor was given by Dr. Wisner, and the charge to the people by Mr. McHarg, two former Pastors thus sanctioning this "apostolic succession."

The first printed annual report appears to have been issued January 1st, 1858, and shows benevolent contributions to the amount of \$1532.58 for the preceding year. On June 22nd, 1858, a committee was appointed to procure a new bell to weigh 1500 lbs., and a subscription of \$350 was raised for that purpose. The Church has been summoned by three bells during its history.

It is related that once when Mr. Hunt was preaching in his animated way on the slavery issue, he made some statement which did not meet with the approval of an equally positive parishioner and Trustee, who called out—"Prove it! prove it!" to the startled surprise of the congregation.

During this time, the women's prayer meetings were maintained with great interest and profit; often as many as forty being present.

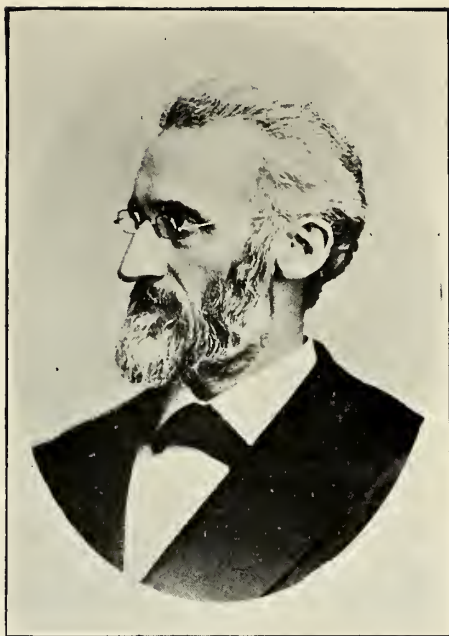
After leaving Ithaca he was, successively, Pastor of Churches in Waterville, N. Y., 1859-65; in Niles, Michigan, 1865-71; in Nunda, N. Y., 1872-76; in Sodus, N. Y., 1876-79; and in Whitesboro, N. Y., where he retired from pastoral service, and where he died suddenly on Saturday morning, February 9th, and was buried in Waterville, N. Y., February 11th, 1895.

At a congregational meeting held January 12th, 1860, it was voted unanimously to call Rev. David Torrey of Delhi, N. Y. He accepted the call and commenced his labors on the first day of March, 1860, and was installed Pastor, July 12th following. Mr. Torrey was born at Bethany, Pa., in 1818; he graduated from Amherst College in 1843; he studied theology at Andover and Union Theological Seminaries, graduating from the latter in 1846. Upon his ordination he became Pastor of the Presbyterian Church of Delhi, where he served until 1860, when he came here.

In 1861 there were 351 members enrolled. Among the accessions during this pastorate, there were a large number of young people who to-day are some of the most efficient workers in this Church.



W. Dorsey.



*John. Very truly
Shepherd F. White*



*Your truly
W. S. Fiske*



*Wm. S. Fiske
A. S. Fiske.*



In 1861, releases of the pew rights were secured from all pew owners, and the system of annual auction of pews, with quarterly rentals, was adopted. At a meeting of the Trustees, held March 25, 1863, to consider the matter of building a new Lecture and Sabbath School room, a committee was appointed to solicit subscriptions and procure the plan. Later, the committee reported that \$4,000 had been subscribed, and the Trustees authorized the committee to erect the building in accordance with plans submitted by architect F. H. Moore, the committee being George McChain, Moses R. Barnard, and S. B. Sherwood. This brick chapel was first occupied in February, 1864. It was enlarged in 1876, and, until torn down in 1899 to give place to the present edifice, was the home of the varied activities of the Church. Here, in addition to its use on Sundays, were the prayer meetings held; also the Women's Missionary Society and Dorcas meetings; the Christian Endeavor and the Boys' Brigade; and here were held the many social gatherings which were and are a delightful feature of our Church life. In 1864 there was still a deficit on the building account and an old Church debt as well. The Trustees were authorized to borrow \$4,000 more, giving the note of the Church therefor, and Messrs. Charles E. Hardy and Ezra Cornell were appointed to solicit subscriptions to pay this debt, which, in due time, was accomplished.

It was during this pastorate that the Cornell Library was founded, by the gift of Mr. Ezra Cornell. Dr. Torrey was a member of its first Board of Trustees, and was active in promoting its interests. Through all the years since then, members of this Church and congregation have rendered large and efficient service on the Board of this valued institution.

Dr. Torrey resigned his pastoral charge of this Church in May, 1864, and, after preaching for two years in Ann Arbor, Michigan, travelled extensively in Egypt and Palestine. Upon his return to this country, in December, 1869, he began his pastorate at Cazenovia, N. Y., where he resided until his death, September, 29th, 1894. At the time of his resignation of his Ithaca charge, Dr. Torrey was Stated Clerk of the Ithaca Presbytery. By that body, as by this Church, appropriate and appreciative resolutions were adopted expressive of the high esteem in which he was held, and the sense of great loss at his departure. Then, and subsequently for many years, he was a faithful and useful member of the Board of Commissioners of Auburn Theological Seminary. His fine face, with its hoary "crown of glory," his kind and sincere interest in the students, his courteous and gentlemanly manner at the various functions of the anniversary week each year, are recalled with great pleasure.

Dr. Torrey was a lovable man; his influence when Pastor here, as well

as that of his good wife, was such as to win young and old for the best things. It was fitting, therefore, that at his death a generation later, this action should have been taken by the Session (October 17th, 1894):—

“WHEREAS, it has pleased the great Head of the Church to receive to Himself, in the fulness of years and honors, the Rev. David Torrey, D.D., a former and beloved Pastor of this Church, *Be it Resolved*, that we put on record the high appreciation in which this congregation holds his abilities, devotion and success in the ministry of Jesus Christ, the deep affection with which his memory is cherished among us, and the profound sympathy with which we regard the affliction of his widow, and the circle of his immediate kindred ; while we rejoice with them in the rounded record of a noble character and life, and in the glorious hopes of the gospel grace in which he lived and died.”

At a meeting of the congregation in September, 1865, Rev. Theodore F. White, of Delhi, N. Y., was called as Pastor. He commenced his services in November, and was installed January 9th, 1866. Dr. White was born in New York city in 1830; graduated from New York University in 1849, and from Union Theological Seminary in 1853; preached at Granville, N. Y., Mendham, N. J., Church of the Puritans, N. Y. city, and at Delhi, N. Y. Upon his resignation here in 1877, he went to Summit, N. J., becoming Pastor of the First Presbyterian Church there, and continuing in that relationship until 1903 when he resigned his charge and was made Pastor Emeritus, which position he still holds.

Among the many interesting items of record during the pastorate of Dr. White may be mentioned;—repairs on the parsonage in 1866 and its sale in 1870, “the Pastor having concluded to remove to the house of Dr. Wisner” (on the site of the Cornell Infirmary). This sale was made April 13th, 1870, for \$5,200, the purchaser being Mr. Samuel R. Sherwood. At the time of erecting the second edifice, a heavy wooden fence had been built about the Park; this was necessary in order to keep out the many cows which roamed the streets at will; the fence was removed in 1873, the cows being allowed to roam no more.

In August, 1868, upon the departure of Judge Walbridge and family, so long and so efficiently identified with the active work of this Church, resolutions of affection and Godspeed were adopted. Judge Walbridge had been Supt. of the Sunday School 1830–31, and 1841–44; he was an Elder from 1830 until his departure from Ithaca. His daughters were especially efficient teachers in our Sunday School, and one daughter, Mrs. Gulick, went as a Missionary to Spain.

After long previous discussion, on September 20th, 1869, the rotary system of eldership was unanimously adopted; it is still continued. In 1870, the Session appointed two important committees; one, “to see the new faces

that come to church ;" the other, "to look to new comers to town." The same year, in commemoration of the Reunion of the Old and New School branches of the Presbyterian Church, a Memorial Fund was raised throughout the denomination. The gift of this Church, amounting to \$2,193.25 was devoted to Maryville and Elmira Colleges. In 1870, too, for the first time, the female members of the Church were accorded the right of voting for Elders and Deacons ; this after much discussion by the Session and in meeting of the male members, and, apparently, not with the hearty concurrence of the Pastor. The discussion was on the granting of equal suffrage to the women in all Church matters, including the election of a Pastor. A number of motions were made, amended, put and lost. Finally, Mr. John Miller offered a substitute motion in these words :

"Resolved, That in all elections of Elders and Deacons, female members of this Church as well as male members shall be entitled to vote."

And "this resolution being voted on, it was declared carried."

Just when the women began to exercise full suffrage in Church and congregational affairs, (the latter being subject to State statutes), is not recorded ; in these days, they poll the largest vote !

In 1871, there is record that—"Our very dear and highly esteemed brother, Elder William P. Luce, departed this life April 13th, 1871." He had been an Elder since 1830.

In June, 1871, an account is given of an Elders' Meeting being held in Seneca Falls and attended by laymen from a wide section ; Elders Clark and Seymour represented this Church. A Missionary Congress was held in Geneva in 1873, and Elder and Mrs. Josiah B. Williams were delegates from this Church.

At the Reunion, when questions of readjustment of Presbyterial and Synodical boundaries came up, the Session took action unfavorable to the absorption of the Synod of Geneva into the greater Synod of New York. One of the last meetings of the Synod of Geneva was held in Ithaca.

Up to this time, missionary funds were raised by subscription. The Freedmen's cause was unpopular with some in the congregation apparently, and, to avoid controversy, it was decided "to resort to a plate collection for this year" (1871). In September, 1872, it was

"Resolved, to continue the card system of soliciting funds for the benevolent and charitable institutions of the Church suggested by the General Assembly and found so productive of an increased contribution as the present year exhibits."

In November, 1874, this additional action is recorded :

"The report of the committee to whom was referred the matter of a more expedient mode of raising the necessary funds for supporting the gospel at home, and also abroad, made a report

which was accepted, viz. : the weekly and monthly pledge system for the year ensuing, commencing January, 1875."

On January 8th, 1871, Dr. Wisner died at the home of his son in Cedar Rapids, Iowa; his body was brought here for burial. Rev. James Shaw, D.D., of the Brick Church, Rochester, preached the funeral sermon. It was an impressive burial of one who, under God, made a greater impress for good upon this community,—and that against great odds at the first,—than any other man, then or since. The Consistory of the Reformed Dutch Church, and others, adopted resolutions testifying to their esteem of Dr. Wisner and their sympathy with his family and with this Church. Our Church adopted appreciative resolutions, and erected on the church wall a marble tablet to the memory of its great Pastor.

In September, 1874, it was decided to fit up the basement of the chapel as a dining room and kitchen. This helped the social life of the Church, by affording added facilities; meagre indeed they were, in comparison with the ample and delightful equipment we now enjoy. No longer do we stand in line at the trap door, awaiting our turn to descend upon the good things prepared by the ladies, but we now check our wraps in the "cloak rooms" and repair to the "parlor" to enjoy a fire on the hearth, ere we enter the spacious "dining room" and are served by the gracious ladies efficient as aforetime.

Dr. White held strong opinions regarding popular social amusements and was aggressive in asserting them. Very soon after his coming, in January, 1867, a communication regarding dancing, card-playing, attending theatres etc., was debated in meeting of Session and then referred to Presbytery "for advice." These amusements were preached against frequently, and all possible authority was brought to bear upon members of the Church to adjure them. The tone of Church life and discipline, as reflected in the records, is more like that of the earlier day. It is recorded of young girls coming into the Church from the Sunday School that "their carnal mind has been taken away and the new heart given them;" the examinations for admission to the Church were most scrutinizing, so that many who confessed Christ at that time were abundantly "able to give a reason for the faith that was in them." It was inevitable that a man of Dr. White's strict type should offend some people by his very conscientiousness in the discharge of his duty as he saw it; and a considerable number left the Church at this time and joined the Congregational Church, adding much to the effective working force of that congregation; some of them afterwards returned to this Church.

That Dr. White was, however, held in high esteem by the larger number in this Church is evidenced by the fact that his salary, originally \$1,500, was soon raised to \$2,000, and in December, 1874, was again advanced "to \$3,000 and house rent,"—the highest salary this Church has ever paid to any of its Pastors.

At a meeting of the Church and congregation, held May 7th, 1877, Dr. White presented his resignation and it was accepted. He was an able preacher, feeding his people the strong meat of the Word. All the members of his large family were and are held in high esteem by those who were associated with them in the work of this Church during his pastorate. To them, as to us all, it is a source of great regret that Dr. White has felt unable to accept our urgent invitation to be with us and participate in this anniversary. He has, however, sent this message :—

"I cannot express the love I bore and still bear to this Church, nor the strength of my desire and prayer that 'peace may be within her walls and prosperity within her palaces,' and thus the beauty of the Lord may be upon her. Neither can I describe the precious and tender recollections I cherish for the 'saints' with whom I had such sweet fellowship, both of the living, and those who have gone on before. I rejoice in the blessing of God which has followed the labors of those who came after me in the pastorate. Some time I hope to see the splendid new edifice for the worship of God, and perhaps to be permitted to bear a message to your people. May I ask you to present to the Church my most affectionate greetings, and to those who knew me my sincere personal regard, as well as my regret that I cannot now be with them? As I write a host of much beloved forms is passing before my eyes, with whom I hope to stand ere long in the nearer presence of Him who hath redeemed us with His precious blood.

Yours very truly,

THEODORE F. WHITE."

The next Pastor, Melancthon Woolsey Stryker, was called in April and installed May 21st, 1878. He was born at Vernon, N. Y., January 7th, 1851; graduated from Hamilton College in 1872, and from Auburn Theological Seminary in 1876; was licensed to preach by the Presbytery of Utica, April, 1874; preached at Bergen, N. Y., 1874-5; and, being ordained by Cayuga Presbytery, May 30th, 1876, was Pastor of Calvary Church in Auburn, 1876-8. After five years of service in Ithaca, he terminated his pastorate here in 1883 to accept a call to Holyoke, Mass. Subsequently, he became Pastor of the Fourth Presbyterian Church of Chicago where he continued until 1893, when he became President of Hamilton College, over which institution he still presides with marked ability and success.

Mr. Stryker came to this Church in the strength and enthusiasm of his young manhood. At the first meeting of the Session after his installation, it is recorded that "after conference and discussion it was *resolved* that on and after the first Sunday of July next the morning Church service be held at half-past ten o'clock, and the Sunday School immediately after the close of

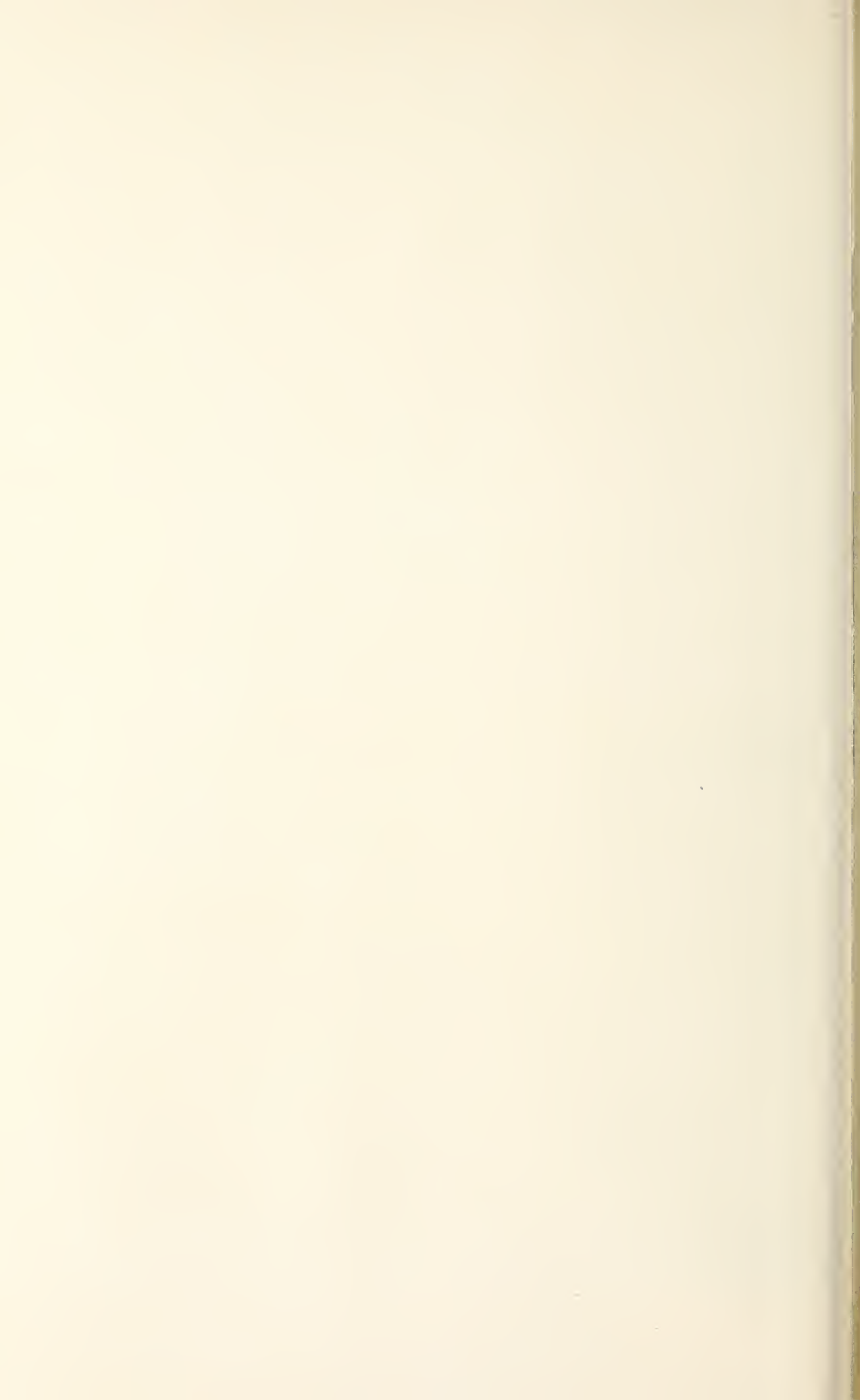
said Church service. Also, it was *resolved* that the Pastor be authorized to make such change in the hymn-books used in the Church services as he may deem expedient." The latter resolution sounds a distinguishing keynote of Mr. Stryker's pastorate. Undoubtedly the service of praise needed elevating. In a report at the end of the first year's work, when he had served as Supt. of the Sunday School, it is stated that "a new hymn-book has been adopted, with the intention of supplanting the frivolous music and puerile words of much of the late Sunday School song books, with a more worthy collection." Not only were the children gathered for an hour on Thursday afternoons to practice the new hymns, but the adults as well were drilled, being urged to stay after the Wednesday evening prayer meetings for practice in correct hymn-singing, and taught by the musically-inclined Pastor. Calling to his aid all who could make worthy contribution of musical suggestion and helpfulness, especially Prof. Max Puitt of Wells College, Mr. Stryker compiled and issued in succession three hymn-books; the last of these included his own new version of the Psalms for responsive reading. This is the hymn-book still used in our Church services, Mr. Stryker having twice made generous contributions of the same to the Church. His most permanent legacy in this regard, however, are several fine hymns from his own poetic pen. He has since published a volume of Poems; also one of Addresses.

New life and new principles of administration were put into the Sunday School, notably in regard to the benevolences. The school was taken distinctively under the care of the Session, the Superintendent being appointed by the Session; no moneys were collected in the school for its own maintenance. Great stress was laid on making the gifts for definite and before-ascertained objects, and for loyalty to the work of the regular Church Boards. In 1879, the support of Rev. Aeneas McLean in Chili, a Missionary under the Board of Foreign Missions, was undertaken; also that of Rev. George Bird, of American Forks, Utah.

The church building was renovated, "a new and valuable organ was secured and placed behind the desk (the pulpit was abolished) and above in an alcove added to the building, and congregational singing fully established," with a cornet to lead. A Church Library, distinct from the regular Sunday School library, was founded through the initial bequest of Mrs. Daniel Bates, in 1879. Its design is to afford a working library for teachers and others interested in bible study, many encyclopedias and other works of reference being included. By the terms of the original gift, the Church is to make an annual offering for the maintenance and increase of this library. Recently, many of the best missionary books have been added.



EXTERIOR AND INTERIOR OF CHAPEL, 1864-1899



Mr. Stryker was active in securing the transfer of this Church from the Presbytery of Geneva to the Presbytery of Cayuga with which it had been affiliated prior to the existence of the Ithaca Presbytery.

In 1880 a new Manual was prepared. In addition to the list of membership, the covenants and forms of the Church, it contained considerable matter of historical interest. In the annual Narrative of Religion sent to Presbytery in 1880, it is stated that

"The Infant Room has this year been arranged as a distinct department of the school, with its own superintendent and six assistant teachers. We would call the attention of Presbytery to the urgent need of some general system of examinations which should assure certain attainments in fundamental knowledge as a condition of advance into the intermediate department of our school, and the undertaking of the international series of lessons." "The wide ignorance of adult Church members on the simplest rudiments of sacred history, Church polity and the first principles of the doctrine of Christ" is deplored. Further, "our prayer-meeting is well sustained in numbers and earnestness, but is far too formal and conventional. Notwithstanding Paul's principle that in Christ there is neither male nor female, our women labor under the bondage of tradition and keep silent save in singing. The difficulty of substituting conversation for speech-making,—of having short prayers one minute long,—of getting the people to bring their Bibles,—of making it natural for young converts to take part, is heavily felt. Our prayer-meetings are sometimes the best and sometimes the dullest of all our meetings. The attendance averages 150 to 175; we use printed topics. The young men sustain an excellent meeting three-quarters of an hour preceding service each Lord's day evening." "There is needed a more vital connection between the Eldership and the ranks of the laymen; with us as with much of our Church at large, spiritual supervision and visitation, teaching and admonition, has lapsed into disuse." "It is to be lamented that the women of our Church are not bound together in a missionary society in connection with the General Assembly. The Pastor would deplore the diversion of such work from the regular channels of our own Church, believing that the aggregate of intelligence and effort is thereby greatly diminished."

The Pastor's efficient wife was chiefly instrumental in remedying the last mentioned condition of affairs, for, under her inspiring leadership, there was organized the Women's Missionary Society which still plays so large and useful a part in our Church. Mrs. Stryker was its first president. The next year's narrative records increased gifts, and that "the missionary papers of our Church are largely taken and read."

The efforts made to improve the midweek meeting may be gleaned from these notes printed on the last page of the topic cards:—

"Be *very* brief,—perorations smother. Pray in your heart through the whole hour. . . . Remember that 'in Christ there is neither male nor female,' and that America is not Corinth. . . . Sing right out,—'so loud that earth and heaven may hear.' Don't come early for the single purpose of displaying modesty in taking a back seat! Don't monopolize the register! Bring some one with you who never came before and introduce him to your Pastor. Greet one another. . . . Here we are to speak honestly and tenderly to each other and to God. If we are just ourselves, glad, earnest, affectionate, and care nothing for the starch of routine and artificial solemnity,—then a child's heart will not take cold. Such simplicity would be devout. . . . Praise would *pour*, not ooze and trickle. The icicles would all melt. It would be summer—yea, and harvest!"

During Mr. Stryker's pastorate two Elders of long standing and efficient service in this Church passed to their reward,—Elders George Beers and Joseph Esty, the latter having held the office for fifty-one years. And shortly after Mr. Stryker's removal from Ithaca, another most valued Elder, Mr. Josiah B. Williams, died, November, 1883. Appropriate resolutions were in each case adopted by the Session.

At a meeting held on March 28th, 1883, the congregation voted to unite with Mr. Stryker in his request to Presbytery that the pastoral relationship be dissolved. Thus ended a strenuous, hopeful chapter of this Church's life. Its memories are cherished still by many, and its work abides.

More than a year elapsed before the next Pastor was called. During a large part of that time the Church was signally favored by having Rev. Anson J. Upson, D.D., Professor in Auburn Theological Seminary, occupy the pulpit. His earnest and able, spiritually-helpful sermons, and his gentle and lovable charm of manner, could not fail to have a beneficent effect upon all who heard and knew him. In December, 1883, the committee on securing a Pastor reported "that of all the candidates heard and enquired about only one was found upon whom the whole committee agreed, and they proposed the name of Rev. James Stevenson Riggs for the consideration of the congregation." The call then extended was declined, Mr. (now Doctor) Riggs accepting about that time a New Testament Professorship in Auburn Theological Seminary which he continues to serve with ever-increasing ability and inspiring example.

On May 26th, 1884, a unanimous call was extended to the Rev. Asa S. Fiske, of the Howard Street Presbyterian Church of San Francisco, Cal. Mr. Fiske accepted this call, and entered upon what proved to be the second longest pastorate in this Church.

Asa Severance Fiske was born at Strongeville, Ohio, March 2nd, 1833; graduated from Amherst College in 1855; studied theology at Andover and Yale Seminaries; served as tutor at Amherst for two years; was licensed to preach by Franklin County Congregational Association; was ordained and settled as first Pastor of the First Congregational (Plymouth) Church of St. Paul, Minn., in 1858; enlisted in Infantry Volunteers in 1861; was made Chaplain, and served through the Civil War; was Pastor of the Second Congregational Church, Rockville, Conn., 1865-70; Pastor of St. Peter's Presbyterian Church, Rochester, N. Y., 1870-75; Pastor of Howard St. Presbyterian Church, San Francisco, Cal., 1875-84; Pastor of First Presbyterian Church, Ithaca, 1884-96; since 1896, Pastor of the Gunton Temple

Memorial Presbyterian Church of Washington, D. C. Mr. Fiske received the degrees of A.B. and M.A. from Amherst College; and D.D. from Hamilton College in 1890. Many of his sermons and addresses are in print, among them two volumes—*Reason and Faith*, and *The Story of Ruth*.

At the installation of Mr. Fiske, on Wednesday, October 8th, the Rev. Dr. Upson of Auburn, and Rev. Mr. Hewitt of Weedsport participated. At the March communion following, fifty-three united with the Church on confession of their faith in Christ. The congregations soon were reported as large and the benevolences greater than ever before. Work in outlying districts was prosecuted with new vigor,—Sunday Schools and evangelistic meetings being held at Hayt District, at Burt's and at Forest Home; a Mr. Van Auken was employed for a time, at \$10 a week, to aid the volunteer workers in this. In December, 1887, "The Treasurer of the Session Fund was authorized to pay from that fund \$5 to aid the Cornell University students in hiring busses for the work in South Lansing." For a short time a Sunday School was conducted on east hill, being held in Prof. Wait's rooms in Cascadilla Place, and nineteen scholars being reported in attendance. In this connection it may be mentioned that, in 1891, steps were taken to provide another Presbyterian Church on east hill, somewhere in the neighborhood of Cascadilla Place, and a lot was promised by a lady living in another part of the city. This movement had the active support of six Elders of this Church, but was strongly opposed by the Pastor who felt it would be too great a loss for the mother Church. Soon afterwards three of those most active in the movement, who were Professors in the University, left the city, and the project was abandoned.

During these years a Church Bible Class was ably conducted by Prof. Francis M. Burdick. Prizes were offered to the younger scholars of the School for attendance at Church services and for learning the catechism; and the practice of presenting bibles to the baptized children of the Church on their reaching the age of ten was continued. Sunday School Teachers' Teas were held occasionally; the Home Department of the S. S. was organized and pushed with vigor, under the superintendence of Prof. John S. Reid. At one time 2,000 "welcome cards" were procured. Receptions for the Presbyterian students were held each fall; a Presbyterian Union,—as well as other denominational groups,—was encouraged among the students of the University.

In 1888, Mr. A. B. Brooks became Clerk of Session, succeeding Prof. Henry S. Williams who had long and efficiently served in that position; and Mr. E. P. Gilbert became Treasurer of the benevolent funds. A special fund of \$1,083.30 was raised in commemoration of the Centennial of the Presbyterian Church in the United States. In April, 1889, Union Evange-

listic Services were conducted in this city by Rev. B. Fay Mills ; after these meetings closed, forty-six united with this Church on confession of faith.

The parish was districted and visitation by Elders and Deacons planned. In 1892 a religious canvas of the city was made under the coöperative direction of all the Churches. The "Brookfield services" (printed orders of service with hymns, responsive scripture readings, etc.) were used for a while ; for a time also, some of the boys acted as ushers. The Church, in various ways, showed its cordial and active interest in the Young Men's Christian Association. In 1896, the Boys' Brigade was organized by Prof. Duncan C. Lee, with the approval of the Session. It has been an interesting and useful arm of our service since then. Besides holding weekly drills and inculcating ideals of manly deportment, Prof. Lee has usually spent a week in camp with the Brigade each summer. The "Do What You Can Mission Band" also did good service for several years. The Good Friday service, (held in unison with the Congregational Church), was first held in 1896, and is still maintained.

At the death of Elder George Rankin (December 26th, 1888), who, "for twenty-two years bore his part in the councils of this Church with great faithfulness," an appropriate minute was adopted by the Session. It was the custom of Mr. Fiske to make the closing Sabbath evening service of each year a Memorial Service for members of the Church who had died during the year. As a member of the G. A. R., and of the Masonic order, the Pastor conducted the Memorial Day and Easter services attended by these organizations, with enthusiasm and helpfulness. In 1893, a City Federation for the purpose of encouraging all good works and the suppression of vice was cordially entered into.

During the pastorate of Mr. Fiske the local charities were increased and their work greatly furthered through the beneficence of members of this Church. Hon. Edward S. Esty, by a gift of \$5,000, made possible the Children's Home. In 1892 the Esty family gave a building for a Hospital, and with additional endowment from them and others, initiated the noble work of that institution. In the twelve years of the Hospital's existence over \$30,000 has been contributed to it by members of this Church.

Honor was conferred upon the Church, as well as upon its Pastor, by the election of Mr. Fiske as Moderator of the Synod of New York at its annual meeting held at Watertown in 1891.

During the latter part of Mr. Fiske's pastorate the project of building a new edifice was pressed with earnestness, Mr. Fiske himself making an energetic canvass for subscriptions. Some degree of success was had, but the time was not ripe for the carrying out of the effort and it was abandoned.



Faithfully Yours,
J. F. Fitch, jr.



Mr. Fiske resigned his pastoral charge in May, 1896, to take effect the following August. In accepting his resignation, the congregation

"gratefully bear testimony to the zeal and efficiency of his pastoral work. He has lovingly ministered in all our homes, has faithfully visited the sick and infirm, has tenderly comforted the bereaved, has encouraged the disheartened, has warned the thoughtless, and has carried to many a heart the good news of love and cheer. The Gospel of Christ has been proclaimed by him with unflinching faith, with unswerving fidelity, and with unquestioned power. There will long abide in Church and community the example he has given us of a good citizen, able and fearless, possessing the courage of his convictions, and battling with steadfast purpose against public and civic wrongs, wherever and however entrenched. We assure our Pastor and his family that the loving good will of the people of this congregation and of the City of Ithaca shall be with them wheresoever they may make their home and into whatsoever field of service God may lead them."

"In recognition of his faithful service in this Church," a free-will gift of \$1,475 was presented to Mr. Fiske at his departure.

The present Pastor, Rev. John Frederick Fitschen, jr., was born August 26th, 1867, at Tenaflly, N. J.; graduated from Williams College in 1889, and from Auburn Theological Seminary in 1892; was ordained by the Presbytery of Utica, October 7th, 1892, and at the same time installed Pastor of the First Presbyterian Church of Waterville, N. Y. Accepting the call of this Church, extended to him December 30th, 1896, Mr. Fitschen began his work here March 1st, 1897, and was installed as Pastor April 5th, 1897. At the service of installation three Presbyters from Auburn participated; Rev. Frederick W. Palmer preached the sermon, Rev. Prof. Willis J. Beecher gave the charge to the people, and Rev. Pres. Henry M. Booth, his life-long Pastor, gave the charge to Mr. Fitschen.

October 11th, 1899, Mr. Fitschen married Miss Ruth Williams, a member of this Church.

A noteworthy feature of this pastorate has been the adoption of the system of pledged weekly envelope offerings; it has been continued for six years, with the result that any deficit in current expenses has been avoided, and at the same time the benevolences have largely increased. By this plan provision is first made to supplement the income received from pew rents for our own maintenance, also for Sessional and Sunday School expenses, and the remainder of all moneys received is distributed quarterly to the various causes before-determined upon. At the beginning, to ascertain the proper percentages, an average of the Church offerings for four preceding years was taken as the basis of apportionment. Each year, on the recommendation of the Session, the schedule is voted on by the congregation. Few changes are made from year to year; for several years the apportionment has been as follows:

1. \$2,000 (or more, if needed) for current expenses over and above income from pew rents.
2. \$1,000 of principal to be paid on mortgage.
3. Interest on mortgage.
4. \$200 for the Session fund (for General Assembly, Presbytery, communion table and incidentals).
5. \$250 for our home Sunday School.
6. The remainder devoted to benevolence, as follows :

1. Foreign Missions	38%	10. Auburn Theological Seminary	2%
2. Home Missions	25%	11. Ithaca City Hospital	2%
3. Aid of weak Churches of Presbytery ..	6%	12. The Home (for aged women)	1%
4. Freedmen	5%	13. The Children's Home	1%
5. Church Erection	3½%	14. Free Kindergarten	½%
6. Ministerial Relief	6%	15. Church Library	½%
7. Publication & S. S. Work	1½%	16. Our S. S. Libraries	1%
8. Aid for Colleges	1½%	17. Ithaca Y. M. C. A.	½%
9. Education	2%	18. Reserve Fund (in care of Session) ..	3%

Special gifts made to these or other objects are sent as designated, in addition to the percentage of the regular funds. In some instances such "special gifts" have aggregated from \$800 to \$1,500 a year. In general, the total of benevolent offerings and the total expenditures for our own expenses have been nearly equal.

At her death, December 31st, 1898, Miss Nancy Beers, who was formerly for many years a teacher in our Sunday School, bequeathed to the Church property amounting to about \$6,800, the income of which is to be devoted to the assistance of the poor members of the Church. Miss Helen M. Tuthill (who died April 15, 1901) made a generous bequest of \$500 for the same object.

The Church sustained the loss of two valued officers in the deaths of General Charles F. Blood (April 11th, 1898) and Mr. John C. Stowell (August 23rd, 1902), the former having been an Elder for twenty-seven years and a Trustee for thirty years during large part of which time he served as Treasurer of the congregation; while Mr. Stowell served as Deacon for ten years and then as Elder for twenty years, during part of the time acting as Treasurer of benevolent funds.

In October, 1903, the Church entertained the Synod of New York and the Woman's Synodical Home Missionary Society, on the occasion of their annual meetings. Three hundred delegates were in attendance, and enjoyed the hospitality of our homes, leaving delightful remembrance of their sojourn and the inspiration of most interesting and helpful meetings in the interest of the wide-reaching work of these agencies.

The most important event during this pastorate has been the erection of the noble edifice in which we are privileged to worship God and to work for

the good of men. Before leaving the old structures, as a fitting recognition of God's blessing therein so richly enjoyed for so many years, a week of special services were held. On Sunday, May 21st, at the morning service, the Pastor preached on "The heart of the Gospel, John III: 16." In the afternoon the last service was held, the Communion being then observed, with impressive and loving memories. During the two years this edifice was in process of construction, the Church held its Sunday services in the Lyceum Theatre, the prayer meetings and social gatherings in St. John's Church Parish House, and the Communion services in the Congregational Church edifice,—our brethren of these Churches having kindly extended these courtesies to us.

Regarding the whole enterprise of building this new structure the best record is the final Report of the Building Committee (slightly amended), as follows :

"To the Congregation of the First Presbyterian Church of Ithaca, N. Y.

At a regularly called meeting of the congregation held on May 3d, 1899, a Building Committee was appointed and given power to make all necessary preparation for the erection of a new church edifice. No power was given this committee to make any contract for construction until plans were finally adopted by the congregation. Early in June the removal of the old structures, so dear to many hearts, was begun and the ground was cleared by the last of July. Owing to the necessary delay in perfecting the plans, no bids could be obtained from contractors until the early part of July, at a time when there had already been a large advance in the cost of building material of many kinds, and much difficulty experienced by builders in obtaining prompt deliveries of steel, iron and lumber. Under these circumstances the Building Committee deemed it wise to reject all the bids received, having reserved the right to do so, and this was done the same day upon which they were opened.

August 23, 1899, at a regularly called meeting of the congregation, it was voted to authorize the committee (appointed May 3) to make a contract with the lowest bidder, in their judgment, to build the foundation of the new church according to the plans and specifications of Cady, Berg & See, Architects, 31 East Seventeenth street, New York, the same to be completed as early as possible that fall. This action by the congregation virtually carried with it the adoption of the general plans for the church as prepared by the architects. Report was made to the congregation in the following December of the completion of this part of the work, in which was used all the stone from the foundations of the old buildings, the committee rescuing one stone which was clearly in the first church built on this site in 1816, and which is now in the tower vestibule. The steps on Mill street, into the cellar, and the stone border of the terrace on Cayuga street, are made of the steps of the second church, and that of the Mill street side from the water table of the chapel. The black walnut of the pews and pulpit was carefully saved by the committee, and has been most satisfactorily used by the architects in the study and parlor of our new church.

The experience of the committee during the building of the foundations led them to realize that a far more satisfactory building could be obtained for the congregation if a different system was adopted for building the superstructure. This judgment was strengthened by the advice of experienced men who were interested in the problem of your committee, and too, in getting the best possible building for the congregation. After very careful thought over plans for pushing the work of preparation during the winter, your committee entered into a contract by which the services of Thomas B. Campbell, a builder of wide experience and great skill and

ability, were secured to oversee the work, purchase materials, provide apparatus for building, and give the congregation the utmost benefit of his genius for doing thoroughly good work. The result has fully met every expectation of your committee.

Before entering into this arrangement the committee had made a very favorable contract for stone with the Cleveland Stone Company, and a large supply was secured and placed near the site of the new church, and a force organized for cutting and preparing the same under the supervision of H. J. Hicks, who continued in charge of this work until its completion. The perfection of this work attests the skill, ability and fidelity with which it was supervised.

The preparation of cut stone was vigorously pressed during the winter and spring, and on the afternoon of Wednesday, April 18, 1900, the first stones of the superstructure were laid. On the 8th day of May, at 4 P.M., the corner stone was laid by our Pastor, with appropriate services; and being favored with a long season of good weather, and with most energetic workers, the last cap stones of the tower were put in place on December 7th of the same year, thus completing and enclosing the exterior and main walls of this large building, and without accident, or injury to any person, and with the loss of but one and one-half days between these dates from rain or any other cause.

Your committee made great effort to secure a speedy completion of the Sabbath School wing of the church, and, with but slight inconvenience to the congregation, the rooms were used for the first time on Sunday, May 5th, 1901, while our Pastor was absent on his trip to the Holy Land, and continuously thereafter for all our services until the completion of the auditorium and its occupation on October 6th.

To the Building Committee this work has been a trial of faith and patience, but it has also been more a labor of love, and now that the work is done the committee most heartily congratulate you on the possession and use of an exceptionally well built, commodious, conveniently-arranged house of worship, dignified in architecture, harmonious in all its details, and beautiful in its unity and simplicity. It is the hope of your committee, as it must be of all, that this home which we have together built may be the center of an ever increasing beneficent activity, and those who worship here stand in this community for righteousness and truth in the name of our adorable Master. May this long be the house of God and the very gate of heaven to multitudes of souls.

Before closing their report, your committee wish to make grateful record of the generous co-operation of those who have sought to beautify this house with special gifts, many of which at the same time aided in its construction.

The addition of three hundred copies of "Church Song" to our supply was made by our former Pastor, the Rev. M. W. Stryker, D.D., who thus testifies to his continued interest in this Church.

The screen is the gift of the architects, and attests the deep interest and sympathy with which they have wrought in this work and their wish to have a continued share in it.

The columns and pilasters which adorn the auditorium with their strength and beauty, are the gift of Mr. E. P. Gilbert, and stand as a memorial of his wife.

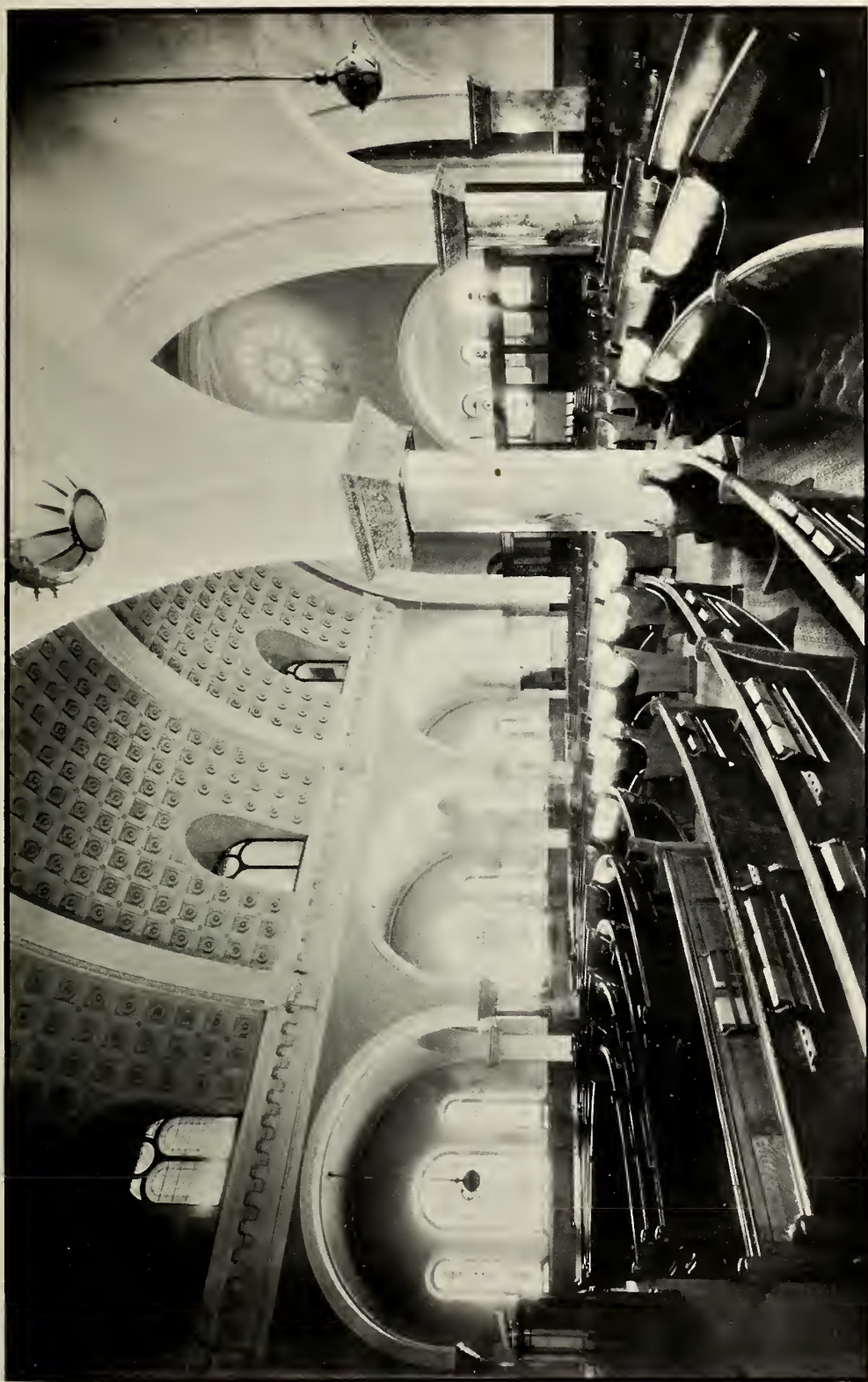
The Vocation Organ is also the gift of Mr. Gilbert.

The windows so beautiful and chaste in design, and which by their abundant admission of light contribute to the cheerfulness of the whole interior, are the gift of Miss Augusta H. Williams.

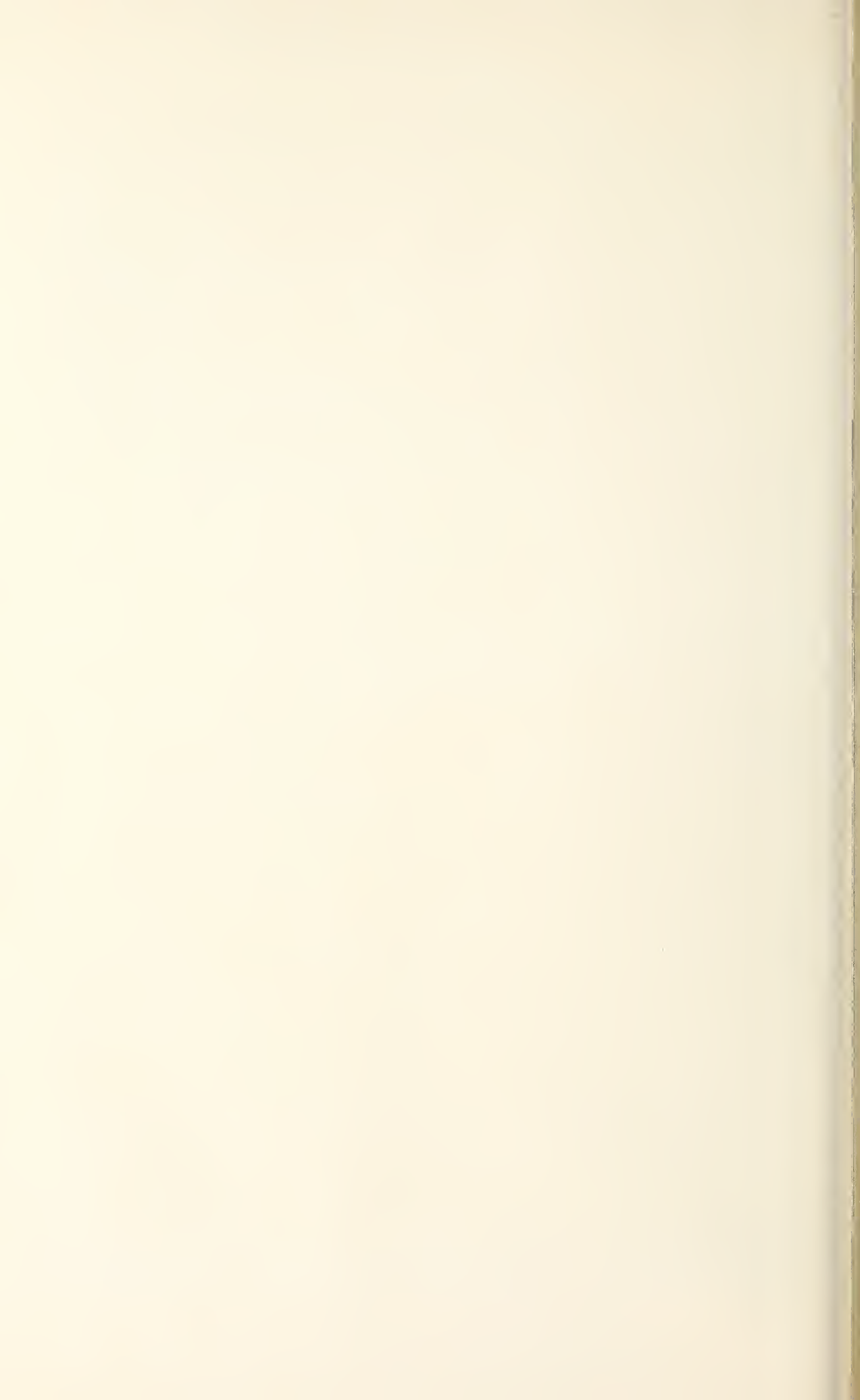
The organ in its massive beauty and power is the memorial of one who long was an honored and useful helper of this congregation, and the gift of one endeared to this Church by her love and sympathy and helpful kindness, and whose ear opened to the harmonies of heaven before this instrument was in its place,—Mrs. Elias Treman.

The pulpit and sedilia are the gift of our Pastor and his wife, and in their artistic perfection testify to the hope that only purest truth and love may here have place and utterance.

The pulpit desk in the chapel is also the gift of our Pastor.



INTERIOR OF PRESENT EDIFICE, FROM NORTHEAST CORNER.



And too, to the large number of men, women and children, who have given, and wrought, and prayed, and whose gifts and prayers are inwrought with these walls and their adornment, surely to you, the Committee render their thanks for the constant strength they have received through your supplications for them to the God of all grace and the giver of every perfect boon. And to Him be all the Praise.

On behalf of the Committee,

Ithaca, Nov. 25th, 1901.

EDWARD P. GILBERT, *Chairman.*"

The total cost of the completed structure, including memorials, was \$130,843.96.

The Subscription Committee reported gifts from 233 persons, aggregating \$59,593.14. The Treasurer reported further gifts through the regular Sunday offerings; also additional subscriptions, during the preceding week, of \$23,986.52, as well as accrued interest on some deposits; and that the debt still remaining was \$28,013.48. "The Building Committee throughout the time of building paid cash, borrowing as was necessary for the purpose, so that no workman or party supplying material had to wait on the collection of funds." Provision was at once made to pay \$1,000 of principal each year, and this, together with numerous and generous "special gifts" received in the weekly offerings from time to time, has already reduced the debt (January 1st, 1904), to \$14,358. Considering the ability of our congregation, this is certainly very generous giving; the delightful thing about it is that all has been so willingly given, no pressure having been brought to bear upon any one; it has been "a free-will offering," indeed. Especially is it a source of much gratitude, that, while engaged in this large and costly building enterprise, the beneficences of the Church have been so nobly maintained.

On the opening day of consecration of this auditory, the evening service was one to which had been invited by special personal invitation all who had had any part in the construction of the edifice from the beginning. We were glad thus to acknowledge our indebtedness to all who, because of their skill and fidelity, had reason for personal pride in the finely-matured result. To the Building Committee great credit is due, especially to its chairman, Mr. E. P. Gilbert, whose faithful and most efficient watchcare of every part, throughout the whole time of building, gave repeated evidence that he had "come to the kingdom for such a time as this."

We consider ourselves most fortunate in having had for our architect Mr. J. Cleveland Cady, who was known to us as a conspicuously successful builder of churches. In addition to possessing the highest technical skill in his profession, and a fine feeling of simplicity and harmony, together with a true sense of what is worthy and enduring, Mr. Cady has brought to the study and development of our needs an instinctive sympathy born of his service in the Eldership and in the Superintendency of a Sunday School for

a generation past. As a result, he has given us a building preëminently adapted to our kind of work and worship.

With the new equipment, the Sunday School work and the social life of the Church have received a fresh impetus. The Lord's day services, under these delightful auspices, and stimulated by the large chorus choir, have increased in attendance and interest. The effort is also made to have the church building minister to more of the needs of the community than formerly. During the past two seasons an Organ Recital has been given each week, to which all are freely welcomed. It is hoped that still other agencies may here be brought into effective play. The Men's Association, organized in 1902, is bringing the men of the congregation into closer touch with one another and with the Church. Above all, and in all these varied and increasing activities, it is the earnest hope and prayer that here souls may be born into the kingdom of Christ and trained in His service.

The present resident membership of this Church is 629, with 139 additional on the absentee list. During one hundred years the total membership has been 3,452; or, counting those in the membership in any one year, an average working force of 407 each year. The Christian life and service of such a group of people working together for righteousness could not fail, under the divine guidance and blessing, to have wrought great good in this community. Some of the particular lines of service have already been mentioned. In addition to gifts and labor for the Children's Home and the Hospital, the Inlet Mission, The Home (for aged women), and the Free Kindergarten have each received not only financial assistance, but much time and devoted effort on the part of members of this Church. Various other union or interdenominational efforts, too, have enlisted the hearty coöperation and service of members of this Church; such as the Bethel Sunday School which, for many years, was conducted in a storehouse which stood where the D., L. and W. coal sheds now are. Mr. W. R. Humphrey, Miss Harriet Williams, Miss Jane Hardy, Mr. and Mrs. J. B. Williams were among the number of faithful teachers engaged in this work. About the same time, through the effort chiefly of Mr. J. B. Williams, a "Waterman's Library" was established at the inlet; it supplied good books to the many boatmen whose business of canal freighting brought them there. At different times Sunday Schools have been maintained in the Burt, Coddington, East Lawn, Forest Home, Green Tree, Hayt, Kline and South Lausing outlying districts, enlisting the active service of many devoted workers.

From 1840 until his death in 1849, Mr. Timothy S. Williams carried on a Sunday School at Fall Creek. Regarding it, ex-Gov. Alonzo B. Cornell sends this note:—

"Prior to 1840 'Fall Creek' was a detached hamlet of about twenty-five dwellings, occupied by employes of the several mills and factories near by, with neither Church nor school house.

In that year a fine brick school house was provided for the children, very few of whom had attended school in the village of Ithaca, which then was situated wholly south of Farm Street. The intervening space was cultivated fields with only Aurora and Cayuga Streets dividing them.

Shortly after the opening of the school, notice was given that a Presbyterian Sunday School would be held in the school house, the following Sabbath. When the time came, the edifice was thronged by the scholars, and many of their parents.

They were received and welcomed by the Honorable Timothy S. Williams, one of the leading business men of the village. He continued in charge of the little mission until it attained its own momentum, and continued his generous attention during the remainder of his life.

Not a few of the present citizens of Ithaca look back, with grateful pleasure, to their early days at the Fall Creek Sabbath School, and hold Mr. Williams in blessed memory; one of whom takes sincere pleasure in penning this affectionate tribute.

Yours most respectfully,

A. B. CORNELL."

The first record we have of a benevolent offering is that, in 1820, \$39.45 was contributed to Foreign Missions. From that day to this the benevolent contributions of our Church, as far as known, and not including many individual gifts sent direct by members of the Church, amount to at least \$250,000. Besides the greater, permanent causes of Home and Foreign Missions, of Sunday School Work and Education, of Ministerial Relief and the Freedman, the Bible and Tract Societies, Church Election and College Aid, a very long list of special and temporary needs had been met,—of the Soldiers and Sailors, of Jews and Greeks and Armenians, of sufferers by flood or fire, of destitute and afflicted.

For the maintenance of our own Church, as nearly as can be reckoned, the aggregate is also about \$250,000. In addition to this, the erection of three edifices, a session house and a chapel, three bells and three pipe organs, with repairs and additions at various times, make at least \$175,000 more.

It is another source of gratitude that from the membership of this Church there has gone out a great company who, trained here, have been efficient workers in other Churches throughout the land; also many teachers in graded schools, in academies, and in higher institutions of learning.

The aid received in turn from students and many teachers in our city schools and the University is gratefully acknowledged. Several Ministers and Missionaries, who at one time and another have made this their temporary Church home, have done us good which we gladly record:—Reverends P. C. Headley, John Whitbeck, Dana W. Bigelow, James R. Robinson; Miss Jane Bush, afterwards the wife of Rev. E. B. Turner, one of the "Andover Band" of Missionaries to Iowa, Mrs. Charles Mills, of China, and Mrs. S. Hall Young, of Alaska.

Especially grateful are we that so many of the sons and daughters of this Church have gone into the Ministry or into Missionary service. On this Honor Roll are thirty-two names ; of most of them the faces here greet us. The numbers on the pictures correspond with those in this list in which are first named those sent out by the Church though not members of it.

(Conf. faith, means united with this Church on confession of faith.)

a.—SAMUEL PARKER, Initiator of the Oregon Mission ; a member of the congregation ; (a minister is not a member of an individual Church but of a Presbytery) ; see pages 27-30.

b.—JOHN DUNBAR, born in Ware, Mass., Mch. 4, 1804 ; grad. Williams, 1832 ; Auburn Sem., 1834 ; see pages 27-34.

c.—BENEDICT SATTERLEE, M.D., and Mrs. S., "After their marriage at Fairfield, N. Y., they drove in a sleigh to the top of the hill . . . took a last look at the home of the bride, and came on to Ithaca, and were several days in our town, to become acquainted with the members of the Presbyterian Church who were to support them . . . a fine-looking man, of fair not vigorous strength, interesting in a quiet manner. He addressed the people much to their satisfaction." (Dr. S. J. Parker's Mms. History) ; see page 32.

d.—MISS MARY AUGUSTA DIX, a member of the Dutch Reformed Church, but a member of our choir ; married in this Church to Wm. H. Gray, see page 31 ; "Mrs. Gray was an estimable lady, and selected by the ladies of the Pres. Ch. of Ithaca to be Wm. Gray's wife, and go as a Missionary worthy of the name." (S. J. Parker's Mms. History.)

1.—SAMUEL ALLIS, born Conway, Mass., Sept. 28, 1805 ; conf. faith, 1830 ; see pages 27-34.

2.—MISS EMELINE PALMER, born in Conn. May 19, 1808 ; conf. faith, 1826 ; taught the two Indian boys brought east by Dr. Whitman in 1835 and left in Ithaca for a year ; left Ithaca for work among Pawnees, Mch. 1 ; married to Samuel Allis, Jr., at Liberty, Mo., April 23, arrived at station May 27, 1836 ; see pages 27-34.

3.—WILLIAM CARPENTER WISNER, eldest son of Rev. Dr. Wisner, born Dec. 7, 1808 ; conf. faith, 1821 ; Union Col. 1830 ; studied theology with his father ; in 1832, began preaching in 3rd Prs. Ch. Rochester while father was in Brick Ch. ; married Nov. 11, 1834 at Scottsville, N. Y. to Jane E. Hanford ; Athens, Pa. and Avon Springs, N. Y. one yr. ; 2 yrs. in 2nd Pres. Ch. of St. Louis while father in 1st Ch. ; supplied 2nd Ward Pres. Ch. of Lockport 1837-42, doing evangelistic work in 1841-42 ; installed Pastor First Pres. Ch. Lockport, N. Y. in Aug. 1842 ; Moderator of N. S. Gen. Assembly, 1855 ; D.D. Hamilton 1855 ; long a Trustee of Hamilton ; resigned charge, 1876 ; died in Lockport, July 14, 1880 ; bequeathed his library to Auburn Sem. ; "a prince of peacemakers", "never was a Pastor more beloved by his people", "as a preacher he was a power, and in his meridian stood in the front rank of the noble sermonizers of his denomination."

4.—JAMES McCHAIN, son of John, elder bro. of George, namesake and favorite of his bachelor uncle James, an Elder, with whom he spent much time ; conf. faith, 1829 ; grad. Yale 1838, Union Sem. 1841, ordained and installed Pastor of Pres. Ch. of Franklin, N. Y. Jan. 18, 1843. In Oct. of same year, became Pastor of Pres. Ch. of Abingdon, Va., continuing so until death Mch. 1, 1869. For 5 yrs. editor of Calvinistic Magazine. In Civil War, took sides with the South, and his son entered the Confederate Army. Married Jane C. Gibson, March, 1845 ; two children. "At the time of his marriage, he fully expected to go as a Missionary to Persia, but the examining board could not accept him on account of his feeble constitution." He was a most faithful, untiring and efficient, spiritually-minded minister of Christ.

5.—SAMUEL JULIUS PARKER, son of the Missionary ; born May, 8, 1819 ; conf. faith, 1831 ; studied two years at Yale, then two years at Amherst, grad. 1842 ; grad. Union Sem. 1845 ;



MINISTERS AND MISSIONARIES FROM THIS CHURCH



licensed at Slaterville Springs, N. Y.; preached at Clyde and Ramapo, N. Y.; then attended College of Physicians and Surgeons in N. Y. for 3 yrs.; in 1856-58, in charge of hospital ship in Mobile Bay; married in 1844 to Miss Rachel Field; three children; the sons died in infancy, the daughter, Florence, still resides here.

6.—WILLIAM ALLEN NILES, born in Binghamton, N. Y., May 29, 1823, son of Rev. Benj. Niles, Pastor of 1st Pres. Ch. of that city; moved to Ithaca with his widowed mother who taught in the Academy; they both united by letter Nov. 1, 1835; both took letters to Williamstown, Mass.; grad. Williams 1847; Auburn Sem. 1850; ordained at Ithaca by Presbytery of Ithaca, June 22, 1850; married June 27, 1850, to Mary E. West of Binghamton; Pastor at Beaver Dam, Wis., 1850-53; Pastor Congregational Ch. in Watertown, Wis., 1853-59; Pastor at Corning, N. Y., 1859-72; at Hornellsville, N. Y., 1872-89; Prof. at German Theological Seminary, Bloomfield, N. J., 1889-92; Pastor at Trumansburg, N. Y., 1892-96; died Sept. 14, 1897; two sons in the ministry and a daughter a Missionary Physician in China.

7.—SAMUEL MCCULLOGH, a brother of our fourth Pastor; by letter, 1835; he was for many years Pastor of the Presbyterian Church of Tioga, Pa., and died there in 1867.

8.—HENRY WEBSTER PARKER, son of the Missionary, born in Danby, N. Y., Sept. 7, 1822; conf. faith, 1839; grad. Amherst, 1843; Auburn Sem., 1846; licensed by Ithaca Pres., 1845; pastorates at Aurora, N. Y., 1848, Danville, N. Y., Brooklyn, N. Y., 1854, New Bedford, Mass., 1856; Professor of Natural Science at Grinnell, Iowa, 1863; Chaplain and Professor of Mental and Moral Science at Amherst, Mass. (State College), 1870-79; General Reviewer of Standard Dictionary; Editor of Popular Science News; published poems and religious books; honorary corresponding member of the Victoria Institute of Great Britain; died Nov. 21, 1903.

9.—MISS MALVINA HIGGINS, daughter of Zalmon and Maria Higgins; born 1827; conf. faith, 1839; Missionary to Freedmen, see page 36; died at Ithaca, March 10, 1900.

10.—S. MILLS DAY, son of Rev. Warren Day, of Enfield Centre, N. Y.; entered Ithaca Academy in 1844; conf. faith, 1848; grad. Union Coll., 1850, Auburn Sem., 1852; ordained by Pres. of Ithaca; Pastor of Pres. Ch. of Hammondsport, N. Y., 1852-57; Pres. Ch. of Havana, N. Y., 1857-62; of Honeoye Congregational Ch., 1862-97, and since then as *Pastor emeritus*.

11.—LEWIS HARTSOUGH, son of Zechariah and Betsy H., both members of this Ch.; Z. H. afterwards an Elder of Varna Ch.; Mrs. H. a member of Maternal Assoc.; Lewis born 1828; by letter from Varna, 1845; grad. Cazenovia Seminary, 1852; united with Methodist Conference at Ithaca in July, 1851; Pastor at Utica, N. Y.; agt. of Amer. Bible Soc. on line of U. P. Railroad; Presiding Elder in Wyoming Territory; Supt. of Methodist Missions in Utah; then stated supply; retired by ill health in 1889; has published many hymns and tunes, among them: "I hear Thy welcome voice that calls me Lord to Thee"; (see letter on later page.)

12.—MRS. SELINA HAZEN KNAPP, daughter of Deacon Hazen; born March 20, 1839; conf. faith, 1852; married Sept. 27, 1864, to Rev. Mathan B. Knapp, with whom she has shared the work in Home Mis. Churches in the west, and in N. Y. State at Fenton, Sturgis, Hannibal, Elbridge, Treble, Middlefield Centre; now retired and living at Phelps, N. Y.

13.—HERVEY CROSBY HAZEN, son of Deacon Hazen; born June 20, 1841; conf. faith, 1852; grad. Amherst 1862, Auburn Sem. 1865; ordained by Ithaca Presbytery, August, 1867; married Ida Chapin, and, under commission of A. B. C. F. M., went to Madura Mission, southern India; after five years returned on account her ill health, followed by her death; twelve years preaching in U. S.; then married Harriet Cook in 1884; returned to the work in India 1885; home on furlough 1895; present station Aruppukotai, Southern India.

14.—MRS. ALICE WALBRIDGE GULICK, daughter of Elder Judge W.; born Feb. 21, 1843; conf. faith, 1857; married Oct., 1872, to Rev. Thomas Lafon Gulick, the seventh son in ministry of Hawaiian Missionaries; in 1873 went to Spain, where for ten years at Santander, she greatly assisted her missionary husband; then to Cuba, to New Mexico and Is. of Maui, Hawaii, in 1886; returned to U. S. in 1893; now resides in Devon, Pa., her husband as Chaplain, she as Matron of the Philadelphia Presbyterian Hospital located there.

15.—MRS. HARRIET HANFORD, born 1822; member of Ch. in Danby, of which her husband was a Deacon for many years; united with this Ch. by letter, May 4, 1866; then went as a Missionary to Freedmen, see page 36; died at Ithaca, Jan. 10, 1899.

16.—MRS. ELIZA A. WISNER HOLMES, daughter of John Wisner; conf. faith, 1867; left Ithaca in 1870; married in 1874 to Dr. George W. Holmes and accompanied him to Persia; after a few years she returned to America on account of ill health. When able she went back to the work. Dr. Holmes being Court Physician, Mrs. H. had access to the women of the higher class and exerted a strong influence over them for good. Compelled by failing health to return once more, she lingered for a few years and died at Cedar Rapids, Iowa, in 1890. Beside her husband she left a son and daughter.

17.—CHARLES SIMPSON, son of Alexander S., a Trustee; by letter, 1868; grad. Hamilton 1866; Union Sem. 1870; Ordained at Ithaca, July, 1870, by Cayuga Presbytery; Pastor of Pres. Churches—Addison, N. Y., 1870-72; Pike, N. Y., 1872-75; Lansing, Mich., 1875-76; Sherman, N. Y., 1875-95; since then, Pastor Congregational Ch. of Chatham, Ohio.

18.—JAMES LEWIS, born May 23, 1836 at Hamden, N. Y.; grad. Amherst, 1861; teacher of Mathematics in Ithaca Academy, 1861-2; conf. faith, 1861; enlisted as Capt. Co. C. 144th N. Y. V., 1862; made Colonel of 144th, 1864; mustered out, 1865; grad. Union Sem. 1868; married Mary Coe Farrand, of Detroit, in 1869; four sons; Pastor Humbolt, Kansas, 1868-75; Howell, Mich., 1875-82; Joliet, Ill., 1882-99; died there Oct. 28, 1899; appointed by Pres. Hayes on Board of Visitors at West Point; A.M., Amherst, 1864; D.D., Blackburn Univ., 1892.

19.—CHARLES B. AUSTIN, "connected with the Ithaca congregation, active in S. S., etc., while teaching classics in Academy"; grad. Hamilton, 1868; Union Sem., 1872; Pastor at Cohocton, N. Y., 1872-76; New York Mills, 1876-84; Bismarck, N. D., 1884-89; Lewisburg, Pa., 1889-94; supplied in Detroit and Cleveland, 1894-97; Wheeling, W. Va., 1897-1902; since then 2nd Pres. Ch., Camden, N. J.; D.D., Lafayette Col., 1899; married Miss Lillie S. Mandeville, of Danby, N. Y., 1872.

20.—WILLIAM HENRY TALLMADGE, born in Enfield 1846; conf. faith, 1864; grad. Cornell, 1873; studied one year at Auburn Sem.; preached 4 yrs. at Woodbridge, Cal.; died 1880.

21.—ISAAC PARSHALL SMITH, born at Chester, N. Y., Aug. 1, 1858; conf. faith, 1876; grad. Cornell, 1882; Auburn Sem. 1885; married Nov. 17, 1880 to Miss Dora F. Wilson of Ithaca; four children; Pastor Pres. Ch. of Tonawanda, N. Y., 1885-88; died there Nov. 27, 1889.

22.—ALFRED T. VAIL, born at Chester, N. Y., June 4, 1859; conf. faith, 1880; grad. Cornell, 1881; Auburn Sem., 1884; Pastor Dexter and Brownsville, 1884-89; Hammondsport, N. Y., 1889-94; Medina, N. Y., 1895-99; Bethany Pres. Ch. Buffalo, N. Y., since 1900; married Jan. 29, 1890 to Miss Fannie M. Binninger of Dexter, N. Y.; have had two children. (See letter on later page.)

23.—PETER McCLEAN McDONALD, by letter 1869; grad. Cornell 1873; preached many years in Boston; died there 1898.

24 and 25.—ALBERT R. CRAWFORD and MRS. CORA CURRAN CRAWFORD, united with this Church in 1881; in June, 1883, they began work as Missionaries under the Home Board in Mount Pleasant, Utah; Mr. C. took charge of the Mount Pleasant station with outstations, while Mrs. C. became principal of Wasatch Academy in Mount Pleasant; remained in Utah work three years; since they left Utah Mrs. C. has not taught; Mr. C. ordained Nov. 14th, 1884; since 1886 Mr. C. has served as Home Missionary in Montana and Washington; has also served self-supporting Churches in New York; he is now minister serving Oakfield Church and is a member of Genesee Presbytery.

26.—A. E. DUNHAM, born at Sauquoit, N. Y., 1860; conf. faith, 1885; grad. Cornell, 1886; Principal of High School and teacher of sciences, 1886-89; then united Episcopal Ch.; studied for ministry; preached at Albuquerque, N. M.; ordained 1892; rector at Forrestport, Boonville, Camden; now Rector at Sheridanville and West End, Pittsburg, Pa.

27.—MISS MINNIE C. ATWATER, conf. faith, 1867 ; Home Missionary teacher in Indian Territory, 1890-1900.

28.—MISS LOUISE E. LOEB (now Mrs. L. H. Brown), by letter 1901 ; under Commission of Home Board, as substitute teacher ; then as Matron of Tahlequah Institute, I. T., 1889-95 ; now resident in Ithaca.

29.—SAMUEL JEFFRIES, born 1862 ; conf. faith, 1887 ; grad. Cornell, 1889.

30.—MRS. GRACE WILLIAMS JEFFRIES, born 1864 ; conf. faith, 1885 ; married to Mr. Jeffries, Oct. 12, 1892 ; the following spring went to Ashville, N. C., under appointment of Home Board, he as Supt. and she as Matron of the Farm School ; in 1899 retired from the work ; now live at Marion, N. Y.

31.—MISS BERTHA REED, by letter, 1894 ; Ithaca High School, and University 1891 ; Commissioned by A. B. C. F. M. to Pautingfoo, China, in 1902 ; now stationed in Pekin as a Missionary teacher.

32.—BEVIER SMITH, son of Elder Brainard G. Smith, born July 30, 1877 ; conf. faith, 1889 ; grad. Hamilton, 1899, Union Sem. 1902 ; ordained by Utica Presbytery, 1902 ; in employ of Oneida Co. Bible Soc. ; then of Brooklyn United Charities organization ; organist of various Churches since college days ; now Assistant Pastor and Organist of 1st Reformed Church of Schenectady, N. Y.

The summing up of these many influences of consecrated resource, of widely planned and earnestly directed activity, of noble Christian service and personal character,—continued for one hundred years,—were it to be committed to an impartial historian with adequate knowledge of all the facts and of their relation to many great and good movements at home and abroad, could not fail to receive the verdict that this Church, by reason of its long and beneficent career under the guidance and blessing of Almighty God, has been the most potent influence for good with which this community has been blessed. "What hath God wrought!" "Not unto us, O God, not unto us, but unto Thy name be the glory!"

Other men labored and we have entered into their labors. Our heritage is indeed goodly. Let us see to it that it is not dishonored or diminished by aught we do or fail to do. Let us, by the continued good blessing of God, make this Church ever a faithful witness to the whole truth as it is in Jesus, make it increasingly an effective force for righteousness, make it more and more a greatly diversified yet unified instrumentality in His service to uplift and comfort and bless mankind,—here and to an ever widening circle of interests. May this house continue long to be a very gate of heaven ; of this man and that may it be said :—"He was born there", into the kingdom of Christ ; and of many : "They were trained there for large usefulness in His service of men!"

J. F. FITSCHEN, JR.

Of Woman's Work

A MEETING commemorative of woman's work in our Church was held in the Chapel on Friday afternoon, January twenty-second. Mrs. George R. Williams presided and conducted the opening services, Miss Hardy offering the prayer. In an informal and delightful way, reminiscences of various aspects of the Church life of the earlier days were given by Mrs. Samuel Stoddard, Mrs. Laura W. Phillips, Mrs. Henry Wilgus, Mrs. Dudley F. Finch, and Miss Jane L. Hardy. Miss Bessie Cook sang "Auld Lang Syne," most appropriately. A paper on Woman's Part in the Work of our Church had been prepared by Miss Mary E. Humphrey, and was read at this meeting. It is printed herewith.



Woman's Part in the Work of our Church ; 1804-1904

THE privilege of service belongs to the Lord's handmaids in every age, and so has been the heritage of the women of this Church. Their prayers and labors have been wrought into its very fabric as the threads spun by the "women of willing mind" were woven into the hangings of the sanctuary of old.

That winter's day a century ago witnessed a brave little band gathered to unite themselves one with another and to God for His glory. Of the entire number, thirteen, five were women, and doubtless some misgivings arose in their hearts and a longing for the distant home Church.* Faith and hope triumphed, however, and the trust then committed and gladly accepted has not been betrayed.

What of woman's work in the Church so destitute of aids and appliances that we, her more favored sisters, consider necessary for our undertakings? We love to march in companies in what we fondly call "avenues of useful-

* The names of these women were Rachel Shepard, Mary King, Mary Yapple, Sena Brink and Amy Johnson.

ness," but no such highways led beyond her narrow horizon. Her pathway was obscure and often lonely, but by its side grew graces that do not flourish so well in the soil of to-day,—neighborliness, hospitality and personal ministry to the sick and needy. She cheerfully denied herself that the preaching of God's word might be maintained, and a house raised to His name. With her own hands she helped prepare and care for its simple furnishings,* and its bare walls were made beautiful with the sound of her voice in many an old hymn dear to our ears and hearts.

The unbelievers of that day were sometimes bitter and violent in their opposition to the truth and on one occasion attempted to burn the church building. It was a woman, the wife of our honored Elder Esty, who discovered the fire, gave the alarm, and saved the church.

As years passed our women were drawn more closely together in their common love for God's kingdom and their desire to further its growth. True to their mission, their first associated work was an effort to give the word of life to others. From the old records of The Female Bible Society of Ithaca we learn that it was organized prior to 1830. The names of seventeen women are enrolled as managers who solicited subscriptions for the purchasing of bibles, and distributed them as need required.†

The Colporteur Society, somewhat similar in aim, was of later date. Its members were pledged to aid in the support of a distributor of tracts and bibles.

In September, 1832, The Maternal Association held its first meeting, with thirteen names enrolled. The object of this association was to assist mothers in the religious training of their children, and the carefully written records bear the impress of prayerful solicitude and a deep sense of responsibility. By the constitution the members were required to pray with and for their children and all under their care, both at home and in the meetings, and to do all in their power to bring them up in the nurture and admonition of the Lord. At stated intervals the children were to be brought to the meetings, and their birthdays were to be observed by the mothers as seasons of fasting and prayer.

Looking backward through the years we have glimpses of pleasant gatherings at the various homes where needles flew busily for the needy near at hand or farther away. When the first missionary box was prepared is un-

* The first carpet for the Church was bought in 1828 at the cost of \$15.31.

† During three years, beginning April, 1830, the total sum of \$125 was received, including \$17 from a Church collection taken May 22, 1831. The latest entry in the record was made in 1847, but is less full than those of earlier years.

known, but it led a long procession extending even to our own day. The women were deeply interested in the early mission work of the Church, especially the expeditions led by Rev. Samuel Parker and Marcus Whitman. They provided comforts for the long journeys undertaken by these devoted men and brightened their leave taking with words of cheer and prayer.

Three times in the history of our Church has a house of worship been erected, a privilege most gladly shared by the women. Fifty years ago they undertook the work of providing the furnishings of the new church of that period. Their dainty needle work brought many dollars into the treasury, as did also the large cloth bags which found a ready sale at the neighboring flour mills. There are those who still remember the dinner served on Thanksgiving Day in the old Town Hall for the same purpose.

The women of this generation have followed in the steps of their mothers and grandmothers, and according to their larger ability have helped lay the stones and beams of the House of the Lord, and render it beautiful and effective for His service. Besides large subscriptions to the building fund, many individual offerings have been received from them, and as an association they have contributed toward the purchasing of carpets and other furnishings.*

Not only on these special occasions but always our women have been ready to serve the material interests of the Church, endeavoring meanwhile to keep the higher interests uppermost in thought and aim. In the pleasant social gatherings and entertainments the mere making of money has been subservient to the promotion of kindly feeling among the Church members. From the modest Mite Society and kindred associations of the past has been evolved The Woman's Church Aid Society of the present with its many committees and departments of work.† Upon this housekeeper of our Church fall many cares and responsibilities, but she bears them cheerfully, and to her wise management is largely due the atmosphere of comfort that pervades our Church home.

In woman's work for our Church the needle has always played an important part and it is still active in The Dorcas Society of the present day.

* Among individual gifts may be mentioned the organ, the windows of the church auditorium, and the sedilia. In the chapel, the curtains of the galleries, the fire-place furnishings and many other articles in the social rooms and elsewhere were contributed by individuals. Besides supplying other requirements of the new church, the Aid Society contributed \$232.00 toward the purchase of carpets.

† The Woman's Church Aid Society and The Dorcas Society together form The Women's Union, the new Constitution having been adopted in November, 1903.



SOME MEMBERS OF THE MATERNAL ASSOCIATION

Mrs. Hetty Lord	Mrs. Harriet Eddy	Mrs. Isabella St. John	Mrs. Lydia Luce	Mrs. Lucy Collins	Mrs. Mary Esty
Mrs. Jerusha Parker	Mrs. Charlotte Herrick	Mrs. Keziah Williams	Mrs. Moria Higgins	Mrs. Melissa Spencer	Mrs. Julia Leonard
Mrs. Ann Eliza Humphrey		Mrs. Mary Ingersoll			
Mrs. Mary G. Tillotson	Mrs. Mary Ackley	Mrs. Ann VanHoesen	Mrs. Cordelia Searing	Mrs. Sally Bates	Mrs. Eliza Tichenor



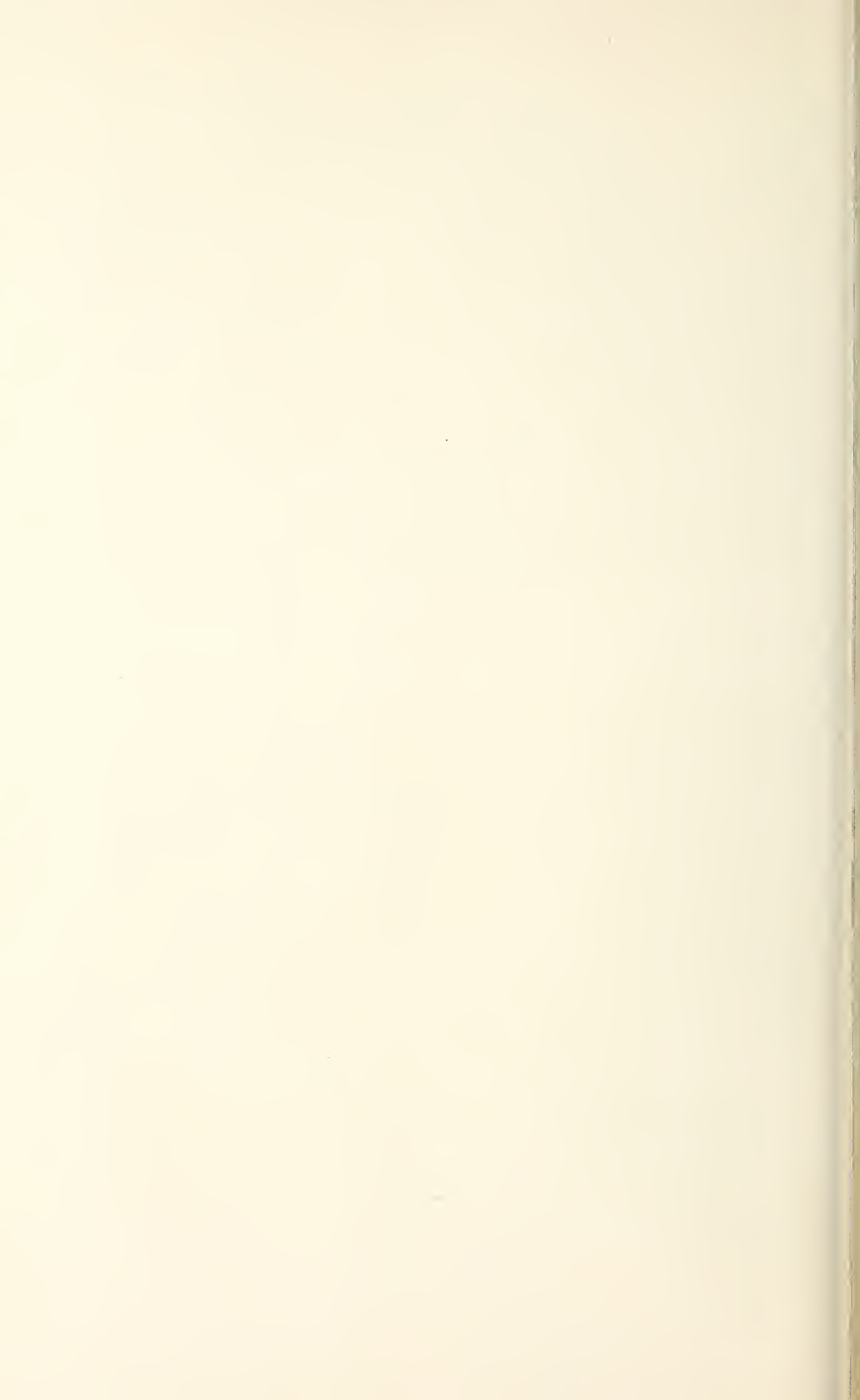
PASTORS' WIVES

Mrs. Wisner
Mrs. White

Mrs. McHarg
Mrs. Stryker

Mrs. Hunt
Mrs. Fiske

Mrs. Torrey
Mrs. Fitschen



This bright little friend is most kindly disposed toward all, and by some hidden charm has rendered the workings of the Society harmonious and its meetings attractive. A spirit of friendliness prevails among its members and is well expressed by their favorite hymn, "Blest Be the Tie That Binds." Since its organization in 1890 this Society has distributed hundreds of garments to needy families, to the charitable institutions of the city, and to the Hospital. In emergencies such as the flood of 1901 and the more recent fever epidemic, its aid has been prompt and generous. At the outbreak of the Civil War our women, with those from other Churches, responded to the call for clothing for the new recruits,* and should the call be heard again our loyal Dorcas would be ready to extend a helping hand to her country.

Reference has been made to the missionary spirit manifest in the earlier years of our Church. Without the aid and stimulus of the organizations of a later time our women kept themselves informed regarding the mission fields then open to the Church, and with regularity and system supported the work of the various Boards.

In 1870 our Church was represented in the forming of a branch of The Women's Union Missionary Society, and the organization has continued until the present time. During the thirty-four years contributions and collections from our Church have amounted to over \$5,000.†

During the years 1871 to 1878 inclusive the twenty members of The West Hill Missionary Society held frequent meetings and prepared boxes for the families of Home Missionaries. The total value of these boxes was over one thousand dollars.

In course of time the Women's Boards of the Presbyterian Church were formed, and in November, 1881, through the influence of the wife of our Pastor, Mrs. M. W. Stryker, a distinctively Presbyterian Society was organized. Its object was twofold,—“to secure systematic contributions for Home and Foreign Missions, and to disseminate missionary intelligence,” and from the first it has been connected with the Presbyterian Society and the general Boards. Aside from Church collections, its members have contributed to Home and Foreign Missions \$6,700.

* The Ithaca Ladies' Volunteer Aid Association was organized June 14th, 1861, in response to a call from The Women's Central Association of Relief for the Army and Navy (afterwards The New York Branch of The Sanitary Commission). Our Ithaca Association was one of the first to respond to the call from New York. The women of our Church did good service, and Mrs. J. S. Tichenor was one of the leaders in the organization of the Association.

† This undertaking owes its success in great measure to the efforts of Miss Jane L. Hardy.

Of greater value than gold and silver is the offering of consecrated lives, and we cherish the names of those of our number who have given themselves to the cause.

In 1836, Miss Emeline Palmer of our Church became the wife of Mr. Samuel Allis, and shared with him and Rev. Mr. Dunbar our missionary work among the Pawnees.

When work for the Freedmen was undertaken at the close of the Civil War, Miss Malvina Higgins and Mrs. Harriet Hanford answered the call for teachers, and in those troublous times the work was difficult and demanded much self-sacrifice.

These, our pioneers in the home field have been followed by other laborers,—Miss Atwater working among the Indians, Mrs. Crawford in Utah, and Mrs. Jeffries for the Mountaineers. Another of our members, Mrs. Llewellyn Brown has also served as teacher among the Indians. Mrs. Young, of Alaska, was with us for a few years and then returned to her work.

In the foreign field we have been represented in Persia by Mrs. Eliza Wisner Holmes, wife of Dr. Holmes, by appointment physician to the Court. In Spain, by Mrs. Alice Walbridge Gulick, and in China by Mrs. Charles Mills and Miss Bertha Reed.

Although those whose names comprise this latter list did not enter their work directly from our Church, we may believe that while with us they received preparation and strength for the service of after years.*

Any account of woman's work in our Church would be incomplete without mention of her faithful service in the Sabbath School. In the heart of many a former pupil there are precious memories of the loved teachers, and also of the women who in former days shared with the superintendent the duties of his office. One of these, bearing the sweet old name of Prudence, seemed to those under her care to have really stepped out of "Pilgrim's Progress" to guide and instruct them as well as the children of Christiana.

The Woman's Prayer Meeting has proved a rich means of grace, and through its instrumentality the Church has been strengthened and many have been turned to righteousness. Only as our women have prayed has their work been prospered. Of greater value than outward forms of activity, have been the prayers ascending through the years from the home and the assemblies of God's people.

* The successive Presidents of The Woman's Missionary Society have been Mrs. M. W. Stryker, Mrs. Wm. R. Humphrey, (Mrs. Charles Mills for a few months), Mrs. Calvin D. Stowell, and Mrs. George R. Williams.

The work of our women has not been confined to the Church. Every benevolent and charitable institution of the community has received their support and personal aid, and they have been represented in every organization endeavoring to restrain evil and uphold the good.* Thus beyond the circle of their own faith they have been enabled to serve their Lord and Master and to bring honor to His Church.

Far above the various associations and agencies employed by the Church is the home, standing in closest relation with it, and of God's own appointment. So while we commend all other faithful workers, our highest praise is for the Christian mother. While striving to let her light shine in her own little realm, she has not dreamed that its rays would shed their influence throughout the Church, and even reach the darkness far away. Truly we, "her children, arise up and call her blessed. Many daughters have done virtuously, but thou excellest them all."

MARY E. HUMPHREY.

*The Home, The Children's Home, The Inlet Mission, The Free Kindergarten, The City Hospital, The Women's Christian Temperance Union, and The Young Men's Christian Association Auxiliary.

The Organ Recital

On Friday afternoon an Organ Recital was given by Miss Jean L. Halsey, organist, Miss Bessie Cook, contralto, and Mr. Edwin C. Tichenor, cellist. The selections rendered were :

1. Organ, Funeral March.....*Chopin*
(In memory of former members of this congregation who have died.)
2. Vocal solo, "Che Faro Sinza Eurydice".....*Gluck*
3. Organ, Romance,
Allegretto.....*Schumann*
4. Organ, Cantilene Pastorale.....*Guilmant*
5. Cello solo, Andante or G minor Quartette.....*Schubert*
6. Organ, Variations on America.....*Hesse*

Mr. E. C. Tichenor also read a paper on the history of our Church music.



Music and Musicians of the First Presbyterian Church of Ithaca

During my effort to compile some facts concerning the Music and Musicians of the First Presbyterian Church of this city since its organization one hundred years ago, I found that the Church records give but very little information upon the subject. Nearly all the facts herein submitted have been gathered from the surviving members of former choirs. It is therefore fragmentary and subject possibly to error.

It is assumed that in the early Churches, the music was led by the minister or by a precentor. An old newspaper article, giving some reminiscences of one "Col." Ebenezer Thayer,* at that time living in Watkins, and "full of

* Col. Ebenezer Thayer, born in Williamstown, Mass., 1788, came to Ithaca in Dec. 1818, when "there were forty-two buildings there." "At the first 4th of July celebration, 1809, Col. Thayer fired the first gun, Dr. Lewis Beers of Danby being President of the Day, David Woodcock the Orator, and Rev. Gerrit Mandeville the Chaplain. Next day, the frame of the Ithaca Hotel was raised for Luther Geer." Col. Thayer states that the first marriage in Ithaca occurred Sept. 10th, 1810, when he and Miss Martha McNeal Eager were married by Rev. Gerrit Mandeville. Miss Eager was born at Goshen, N. Y., and came here with her father, Capt. John Eager, in July, 1808; he was the first silversmith in Ithaca.



INTERIOR OF SECOND EDIFICE



years," states that Col. Thayer was "the second chorister of the Presbyterian Church in Ithaca, and the first in the new Methodist Church, and later in the Baptist Church in the same place." We wish he had told who was the *first* chorister.

Dr. Wisner, who may be properly termed the father of this Church, seems to have had the same idea of music as Addison, who said :

"Music, among those who were styled the chosen people, was a religious art. The songs of Zion, which we have reason to believe were in high repute among the courts of the eastern monarch, were nothing else but psalms and pieces of poetry that adored or celebrated the Supreme Being. The greatest conqueror in this holy nation, after the manner of the old Grecian lyrics, did not only compose the words of his divine odes, but generally set them to music himself. After which, his works, 'tho' they were consecrated to the tabernacle, became the national entertainment as well as the devotion of his people."

It is said of Dr. Wisner that he was very musical and particularly enjoyed chanting. Many of the anthems and psalms which were sung in his day by the choir were in chant form. In the early days the choir-master probably gave the pitch with his tuning fork and the hymns were chanted or sung.

The earliest instrument to be used was a melodeon; it was played by Augusta Herrick, daughter of Deacon Herrick; as she died in 1836, it must have been in use several years before that date. Miss Herrick was a great favorite among her mates; her early death was much mourned by them; at her funeral the choir sang: "Sister, thou art mild and lovely, gentle as the summer breeze."

"Deacon" Rollo lead one of the early choirs, and also conducted a singing school in the village. A little later the Dix family came here; they all were famous singers. One of them, who sang soprano in our choir, afterwards went as a Missionary to Oregon. (See page 31.)

One of the records of the Church in Dr. Wisner's time contains this paragraph: "The choir leaders, Dix and Chambers, were paid certain sums for which they agreed to teach the singers outside of the Church work." It is assumed that they had what was termed a singing school to train the singers in the rudiments of music.

In the first church, built in 1816, it is learned that the following persons sang in the choir about the year 1840 during the pastorate of Dr. Wisner :

Mrs. Benjamin Halsey, Soprano.
Mrs. Deacon Leonard, Alto.
Miss Eliza Selover (Mrs. J. S. Tichenor),
Soprano.

Mr. Joshua S. Lee, Basso.
Mr. John Dix (leader), Tenor.
Mr. Deacon Leonard, Basso.
Mr. Jerome Chambers (leader later on).

About the year 1845 the following seem to have constituted the choir in the same pastorate :

Mrs. Samuel Stoddard, Soprano.
 Mrs. Sarah Robbins, Soprano.
 Mrs. Joseph S. Tichenor, Soprano.
 Miss Carrie Dix, Alto.
 Miss Susan Wells, Alto.

Mr. Samuel Stoddard, Tenor.
 Mr. Julius Ackley, Basso.
 Mr. Joseph S. Tichenor, Basso.
 Dr. Edward Dunning, Basso.

No other facts of interest have come to the notice of the writer before the occupancy of the second church edifice which was built in 1853. At that time the choir consisted of the following :

Miss Amelia Wilgus (Mrs. Edward Esty),
 Soprano.
 Mrs. H. K. Kimball, Soprano,
 Miss Harriet Williams, Soprano.
 Miss Julia Nichols, Alto.
 Mrs. Lucy Dunning, Alto.
 Mrs. Caroline Wood, Alto.

Miss Lucy Sage, Alto.
 Mr. Orson Kimball, Tenor.
 Mr. Samuel Stoddard, Tenor.
 Mr. Charles F. Blood, Basso.
 Mr. Merritt Wood, Basso.
 Dr. Edward Dunning, Basso.

Of these, Mrs. Wood and Miss Harriet Williams are still residents of Ithaca. This choir sang in the pastorate of Rev. Wm. McHarg.

Up to this time, either from lack of funds or from a natural objection to the use of instruments in connection with the music of the Church, there seems to have been no instrument other than a melodeon or a tuning fork used, so far as can be ascertained. Macaulay says of one of his characters : " He defended the use of instrumental music in public on the ground that the tones of the organ had a power to counteract the influence of devils." About the year 1862 a movement was made to secure a pipe organ and on October 15, 1862, a pipe organ costing \$1,200, purchased from Mr. Garret House, of Buffalo, N. Y., was placed in the church. The original subscription list for that organ is now on exhibition in the chapel. That organ was used for about twenty-five years when it was replaced by a larger one by the same maker, during the pastorate of the Rev. Dr. Stryker, the original organ having been sold to the Aurora Street Methodist Church of this city where it is still being used. It was noted for the exceptional sweetness and purity of its tone. Soon after the installation of the new organ, Recitals were given by Mr. George Washburn Morgan of Grace Church, N. Y. city, Mr. James Hiller of London, England, and Prof. I. V. Flagler of Auburn, N. Y.

In the early sixties the choir was largely under the direction of the Hon. Edward S. Esty, who for more than twenty years served as organist and took a great interest in the music of the Church. During most of this time Mrs. Helen S. Granger acted as soprano soloist and directress, or as organist and soprano combined. (Mrs. Granger was the daughter of Mrs. Benjamin Halsey who twenty years before had been a soprano singer in the choir.) Mrs. Granger was from twenty to twenty-five years the inspiring and direct-

ing force of the music of the Church. The choir from 1860 to 1865 seems to have been composed of the following persons :

Mrs. Helen Granger, Soprano.

Mrs. S. P. Sherwood, Soprano.

Mrs. Jos. Esty, jr., Alto.

Mrs. Ossian G. Howard, Alto.

Mr. Charles B. Curtis, Tenor.

Mr. Jas. H. Tichenor, Tenor.

Mr. Chas. F. Blood, Basso.

Hon. Edward S. Esty, Organist.

Mr. Curtis also played the French horn during some of the festival occasions.

This was during the pastorate of the Rev. Dr. Torrey. Of these Mrs. Granger, Mrs. Sherwood, Mrs. Jos. Esty, jr., and Mr. Curtis are still living.

So far as can be learned during the ten years from 1865 to 1875 the music was furnished principally by the persons above mentioned, with some others, under the direction of Hon. Edward S. Esty who acted as organist, or of Mrs. Helen S. Granger as soprano and directress of the choir.

About the year 1873, David D. Wilson, a member of the Church and a teacher of music in the village, had charge of the Sunday School singing, and during this time Palmer's Sunday School Book was used, in which will be found some very amusing hymns.

In 1873 congregational singing was adopted under Rev. Dr. White who had strongly advocated it, and on November 13, 1873, the records of the Trustees contain a resolution referring to the Hon. E. S. Esty "coming back to take charge of the organ music." He continued in charge until April 1876.

After trying congregational singing for a time a choir was organized with Mrs. Granger as organist and the following members :

Miss Sarah E. Schaeffer, Soprano.

Miss Belle Leonard, Soprano.

Mrs. Jos. Esty, jr., Alto.

Mr. R. H. Treman, Tenor.

Mr. E. C. Tichenor, Tenor.

Mr. F. M. Bush, Tenor.

Mr. W. E. Lape, Basso.

all of whom were connected with the Church or Sunday School, Mr. Lape being a student in Cornell University.

About 1876, Dr. F. S. Howe had charge of the Sunday School music and introduced a musical service, held at 3:00 P. M. Sunday afternoon, which was very largely attended by the young people and was thoroughly enjoyed, as Dr. Howe was a competent leader and associated with him several instrumental players; the names of some of whom are as follows :

Dr. F. S. Howe, Violin.

Mr. Wm. King, Flute.

Mr. Wm. Blakeslee, Clarionet.

Miss Alice Blakeslee, Double Bass.

Mr. Blakeslee, Sr., Trombone.

Mr. Solomon Grant, Cornet.

About the year 1877 Mr. Edwin C. Tichenor, son of James H. Tichenor, a former choir member, had charge of the Sunday School music and led the

singing in the Wednesday evening prayer-meetings. It is interesting to note that his father and his grand-mother, whose maiden name was Miss Eliza Selover, also his grand-fathers, Joshua Lee and Joseph S. Tichenor, were members of the choir in the earlier years of the Church.

The music in 1877-78 was furnished by a choir of male voices composed of the following :

Mr. E. C. Tichenor, Second Tenor.
Mr. R. H. Treman, Second Tenor.
Mr. W. D. Halsey, First Tenor.
Mr. W. F. Major, First Tenor.

Mr. John Wilson, First Tenor.
Dr. Andrews, Second Bass.
Mr. W. H. Storms, Second Bass.
Mr. Ward Hodson, First Bass.

This music was carried on for several months under the direction of Mrs. Granger as organist and proved very satisfactory, until the spring of 1878, under the pastorate of the Rev. Dr. Stryker, who favored placing the choir behind the pulpit, which led to the abandonment of the male choir and the installation of a new organ back of the pulpit, and congregational singing led by Mr. Grant's cornet. Mr. R. H. Treman acted as precentor for some months, and, although the congregational singing, under the leadership of the cornet, proved to be quite successful, it was finally abandoned. About the year 1883 the following choir was organized :

Miss Lois Hanford (Mrs. Dann), Soprano.
Miss Georgia Beach (Mrs. L. C. Perry),
Alto.

Mr. Robert H. Treman, Tenor.
Mr. W. H. Storms, Basso.
Miss Jean L. Halsey, Organist.

This choir continued for a few years with slight change during the latter part of the pastorate of Dr. Stryker and the beginning of that of Dr. Fiske.

From 1885 to 1888 the choir was composed of

Miss Lois Hanford (Mrs. Dann), Soprano.
Mrs. R. H. Treman, Alto.
Miss Louise Storms, Alto.

Mr. R. H. Treman, Tenor.
Mr. W. H. Storms, Basso.
Miss Jean L. Halsey, Organist.

In 1889 the records show the choir to be composed of

Mrs. Samuel H. Wilcox (Mrs. John L.
Morris, Soprano.
Mrs. Rosamond Field (Mrs. Clarence H.
Esty), Alto.

Mr. Hollis E. Dann, Tenor.
Mr. Clarence H. Esty, Basso.

This was during the pastorate of Rev. Dr. Fiske and the choir arrangements were made each year, with slight changes from time to time.

From 1890-92

Miss Lois Hanford (Mrs. Dann), Soprano.
Miss Phillips, Alto.

Mr. H. E. Dann, Tenor.
Mr. C. W. Old, Basso.

And in 1892-93

Mrs. H. E. Dann, Soprano.
Miss Florence Doyle, Alto.

Mr. H. E. Dann, Tenor.
Mr. F. H. Parkhurst, Basso.

About 1893 the choir was composed of a double quartette, sometimes increased, the following persons singing during that time :

Mrs. H. E. Dann, Soprano.
Miss Casterline, Soprano.
Miss Doyle (Mrs. Merz), Contralto.
Miss Lou Williams, Contralto.
Miss Sullivan, Contralto.

Mr. H. E. Dann, Tenor.
Dr. J. B. Howe, Tenor.
Mr. F. H. Parkhurst, Basso.
Mr. Crehore, Basso.
Mr. C. E. Treman, Basso.

Later, from 1895 to 1900, the choir changed from time to time, the following persons singing a portion of the time :

Miss Lucy I. Marsh, Soprano.
Mrs. F. A. Mangang, Soprano.
Miss Mary Bott (Mrs. C. E. Treman),
Soprano.
Miss Florence Doyle (Mrs. August Merz),
Contralto.

Mr. E. C. Tichenor, Tenor and Choir-
master.
Mr. E. B. Hoagland, Basso.
Mr. F. B. DeLano, Baritone.

During this period Mr. Tichenor played the harp and 'cello, as the occasion demanded, and Miss Lena G. Marsh the violin. Miss Halsey was organist.

While the new church was being erected services were held in the Lyceum, and, as can be appreciated, the music was conducted under many disadvantages. The choir sang in the orchestra pit on a slightly raised platform. Its music proved very satisfactory. The persons composing the choir at that time were :

Mrs. A. B. Trowbridge, Soprano.
Mrs. W. C. Baker, Soprano.
Miss Mary Bott (Mrs. C. E. Treman),
Soprano.
Miss Minnie Smith, Alto.
Miss Kate Wool, Alto.

Mr. A. B. Trowbridge, Tenor.
Mr. W. E. Mott, Tenor.
Mr. F. B. DeLano, Basso.
Mr. Edward Smith, Basso,
Mr. E. C. Tichenor, Director.

This was during the pastorate of Mr. Fitschen, this choir continuing until services were begun in the new church.

A new pipe organ was the gift of Mrs. Elias Treman, in memory of her husband. It was built by the Austin Organ Co., of Hartford, Conn. It has three manuals, thirty-seven stops, and the action is electric. It was opened by a brilliant Recital given by Mr. Edwin H. Lemare, Organist of St. Margaret's, Westminster, England, Oct. 14, 1901.

At the opening of the new church Mr. H. E. Dann was given entire

charge of the choir, and a chorus choir of about forty voices organized under his leadership has proved to be most successful in rendering the Church music. The names of a number of those forming this choir from time to time are herewith given.

ORGANISTS.

Miss Jean Halsey.

Mrs. George H. Gould.

Mr. Geo. Goldsmith Daland.

DIRECTOR—Mr. Hollis E. Dann.

SOPRANOS.

Miss Louise Beaman.
Mrs. E. D. Button.
Miss Jennie Cook.
Miss Lelah V. Corbin.
Mrs. H. E. Dann.
Mrs. Eric Dudley.
Miss Helen E. Finch.

Miss A. Winifred Fuller.
Miss Bertha Holmes.
Miss Blanche Ireland.
Miss Susie C. Keegan.
Miss Faynetta Markell.
Miss Norma Minton.
Mrs. H. L. Norwood.
Miss Blanche Roe.

Miss Sarah Schaeffer.
Miss Lulu G. Seaman.
Mrs. Joseph Utter.
Miss Cora Van Natten.
Miss Charlotte Van Natten.
Mrs. F. D. Whiting.
Miss Mary C. Wood.

ALTOS.

Miss Mabel Clare Almy.
Miss Bertha Boice.
Miss Etta Conover.
Miss Bessie Cook.
Miss Grace Dayton.
Mrs. G. G. Daland.

Miss Zoe Fulton.
Miss Celia Gensburg.
Miss Anna E. Graham.
Miss Blanche Hardee.
Miss Jennie F. Illston.
Miss E. S. Ingersoll.

Miss Elizabeth Meeker.
Miss Esther A. Mintz.
Miss Minnie B. Pace.
Miss Kathleen Pearson.
Miss Margaret F. Sumner.
Miss Katherine Wool.

TENORS.

Mr. E. D. Button.
Mr. Jerome B. Chase.
Mr. E. A. Denton.
Mr. Paul Farling.
Mr. R. C. Fenner.
Mr. W. S. Finlay.

Mr. W. D. Gray.
Mr. J. H. Middleton.
Mr. Frederic A. Mills.
Mr. B. E. Sanford.
Mr. Frederick Schmerle.
Mr. Courtney A. Squier.

Mr. J. N. Smith.
Mr. Morgan B. Smith.
Mr. J. V. Taylor.
Mr. W. R. Wheeler.
Mr. D. S. Whitcomb.

BASSES.

Mr. E. G. Ackart.
Mr. N. D. Becker.
Mr. Ralph B. Day.
Mr. F. B. DeLano.
Mr. B. C. Dennison.
Mr. C. W. Dowd.
Mr. Eric Dudley.

Mr. Louis A. Fuertes.
Mr. F. D. Fuller.
Mr. Maurice S. Ham.
Mr. C. W. Haefner.
Mr. Edward Holmes.
Mr. Elmer Hook.
Mr. R. L. Hutton.

Mr. C. W. Hyde.
Mr. Leon Patrick.
Mr. W. F. Pond.
Mr. Merle Putney.
Mr. E. A. Steele.
Mr. R. L. Stone.
Mr. Walter Sweet.

Miss Halsey was continued as organist, but during one year her work was divided with Mrs. George H. Gould and Miss Halsey was given a vacation of three months. During the present season Mr. George G. Daland, of the Ithaca Conservatory of Music, and Miss Halsey are acting as organists for the

Church services, the Sunday School work and in connection with the Friday afternoon Musicales, which are free to everyone and are continued from about the middle of November until April. These Musicales have been very successful. Most of those participating donate their services; a large number of them are members of our own Church. The purpose is to make use of the organ for the benefit of those who enjoy music.

The chorus choir, under the direction of Mr. Dann, has rendered with great success, the sacred cantatas, Dudley Buck's *Christ the Victor*, Dr. John Stainer's *The Daughter of Jairus*, and Alfred R. Gaul's *The Holy City*. This form of Church music has given great satisfaction to large and delighted congregations.

The writer desires to state that he has been unable to secure the names of all those who have been members of the choirs, but so far as the facts gathered are concerned, they show that those who have given the longest service and have participated the most actively in the music of the church are Mr. John Dix, Hon. E. S. Esty, Mrs. Jos. Esty, jr., Mrs. Helen Granger, General C. F. Blood, Mr. Edwin C. Tichenor, Mr. R. H. Treman, Miss Jean L. Halsey, Mrs. H. E. Dann and Prof. H. E. Dann. Praise, however, should be given to all those who have donated their services, and the writer regrets that he has been obliged to leave out the names of a large number who have taken part in this work, but whose names have not been recorded.

EDWIN C. TICHENOR.

History of the Sunday School

PART ONE

THE "SABBATH SCHOOL" UNDER ITS FIRST CONSTITUTION.—FROM ORGANIZATION TO THE ELECTION OF MR. GEORGE MCCAIN AS SUPERINTENDENT.

1826-1855.

While the Sunday School movement originated with Robert Raikes in 1783, it was not until about 1816 that there was in the United States any extensive organization of Sunday Schools for religious instruction. The American Sunday School Union was founded in 1824.

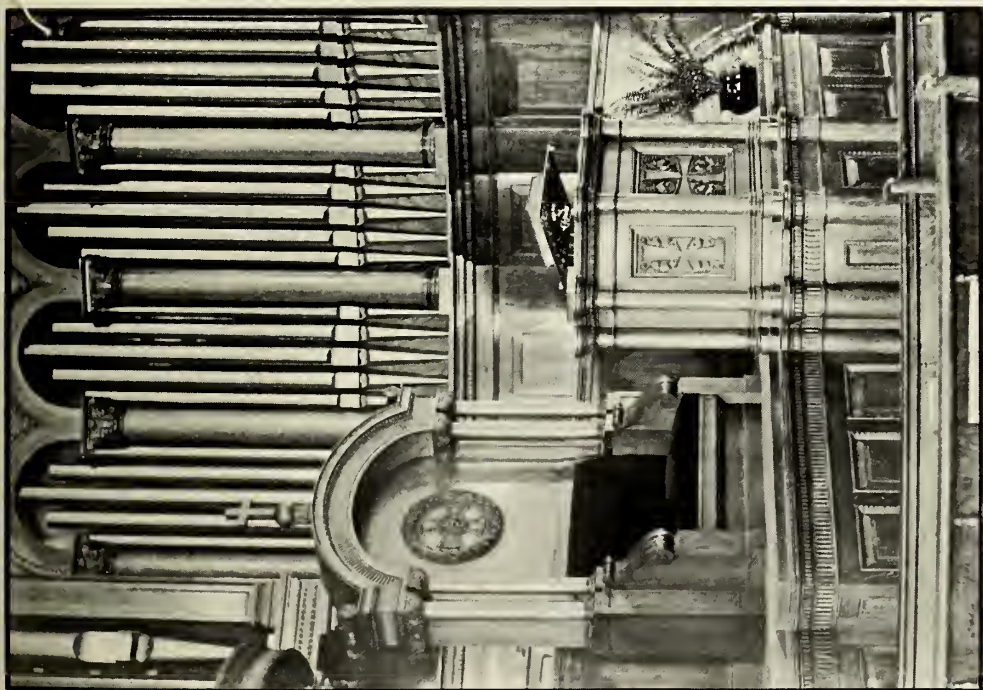
"The Ithaca Sabbath School" was organized in April, 1826, at a meeting held for that purpose in the Presbyterian church. It was evidently the intention at the outset, to make it a union School; for the constitution makes no reference to the Presbyterian Church, and states as the object of the society, "to secure the exertions of persons of every religious denomination in the institution of Sabbath Schools."

We learn from the report of the managers, presented at the first annual meeting, that frequent attempts had theretofore been made under favorable auspices to establish Sabbath Schools in Ithaca; but that, for various causes, the Schools that had been so organized "had been suffered to dwindle and die."

The sessions of the Sabbath School were first held at the "Academy."* The first annual meeting, November 9, 1826, was held at the court house, at which time and place there was a public examination of scholars on the first six chapters of Matthew,† followed by reading of the reports, adoption of reso-

* The place of meeting when mentioned is called the "Academy" until May 27th, 1827, under which date the record states "School Assembled at the New Lancastrian School Room;" on July 22nd, "at the Academy;" on July 29th "at the Lancastrian School Room;" on August 5th "at the Academy *alias* the Lancastrian School Room;" on August 12th "at the Lancastrian Room." The natural inference is, that there was a room in the Academy called the Lancastrian School Room, rather than that sessions were held at what was known as the Lancasterian School, which was on Mill Street at the corner of Geneva. Mr. Peter VanHouter, the only member of the School at that time, now surviving, cannot remember anything about the Sunday School, or even that he attended it. He does remember attending the Lancasterian School, and thinks that at the same time there was a building standing on the site of the old Academy now occupied by the High School.

† The records state that on the Sunday preceding, in preparation for this examination, "upwards of seventy scholars presented themselves," both morning and afternoon, for a review of their lessons.



IN PRESENT EDIFICE



PRESENT CHAPEL INTERIOR, LOOKING SOUTH

lutions and election of officers. Thereafter the annual meeting was held at the "Academy" until and including the year 1829. On November 11, 1830, the annual meeting was held, for the first time, at the "Presbyterian Meeting House." On November 8, 1832, and thereafter, it was held at the "Session House." The records of twenty-four out of the thirty annual meetings which should have been held during the period included in the first part of this history, and in many cases the reports presented, are carefully transcribed and preserved.

At the beginning, the School held a double session each Sunday, commencing at 9 o'clock, with an adjourned session at 3 o'clock in the afternoon. After about three months' trial, the second session was discontinued.*

If not existing at the time of the organization of this School, a Methodist School was soon after established;† for under date of July 4, 1826, we find this entry:

"The children of this Sabbath School united with the Methodist School children, with whom they proceeded in procession to the Presbyterian church, at which place a sermon peculiarly adapted to the day was delivered by the Rev. William Wisner to an overflowing house. After the services the children of both Schools formed in line in the Park and were addressed by Mr. Horace Hunt, superintendent, who commended them for good conduct, and then dismissed them."

This day became historic. Such an observance of the national holiday had not before been known in Ithaca. It furnishes an apt illustration of the manner in which that heroic pioneer, Dr. Wisner, was carrying on his aggressive and winning fight for godliness in a place that had been noted for its wickedness.

In 1827, the scholars of the various Schools of the village, about four hundred in number, assembled at the Presbyterian Meeting House to attend the anniversary of the Tompkins County Sabbath School Society.‡

* The last mention of a regular second session is found under date of July 23, 1826, as follows: "Three o'clock P. M. school assembled, and after receiving their premiums were very feelingly addressed by Ebenezer Jenkins, teacher. Closed with prayer. B. S. Halsey, Sec'y."

† There must have been a Baptist Sunday School at about the same time, for opposite the name of Sylvester Hunt in a list of the "Names of teachers who have been or are teachers in the Ithaca Sabbath School," apparently prepared in 1826, is written the words, probably added later, "Baptist School." The last mention of Mr. Hunt as a teacher in the Ithaca Sabbath School is under date of January 21st, 1827. The Baptist Church of this city was organized in October, 1826.

‡ The "Western Museum and Belles-Lettres Repository," a periodical published at Ithaca, under date of June 13, 1827, contains the following:

"According to previous notice the Tompkins County Sabbath School Society and the Tompkins County Bible Society celebrated their anniversaries at the Presbyterian Meeting-house, in this village, on Saturday last.

"The Sabbath School Society convened at 10 o'clock A.M. The scholars of the several Schools

The Sabbath School had been organized with an enrollment of fifty scholars, which increased to a total of one hundred fifty-two before the end of November. The average attendance for the first season was eighty-six. With some fluctuation it gradually increased until 1837 when the total average was one hundred eighty-three (one hundred fifty scholars, and thirty-three teachers), a maximum not reached again until 1880. It declined to one hundred six in 1851, rising again to one hundred thirty in the year preceding the election of Mr. McChain. (See Appendix "B.") About eighty new scholars on the average were admitted each year. Making due allowance for the large fluctuation in population, it is evident that the visiting committee found it less difficult to secure new pupils, than to retain them in the School in regular attendance.

Many of the teachers were not members of the Church, and were evidently regarded as "in a lost condition," for we find in a list of the teachers of 1826, opposite the names of three of them, the words "Expressed hope in Christ ;" while in the annual report for that year, the managers say, "Five teachers and eight scholars attached to this School give pleasing evidence that they have passed from death unto life." In 1827, the duties of teachers as well as scholars were strictly and specifically defined. Among other things it was provided, "Teachers must consider themselves as pledged to serve for thirteen weeks in succession, and engage to be punctual in attendance at the

in the village, about 400 in number, assembled at the above place. It was a most interesting sight. Owing to the lowering appearance of the weather, the friends of the institution who reside in the country were prevented from attending. And we cannot avoid saying that only a *few*, comparatively speaking, of those who *profess* an interest and a friendship for Sabbath Schools, and who reside within a mile of the Meeting-house, were present. Considering, however, the fact that it was our first anniversary, we may safely say that the proceedings were peculiarly interesting. The following was the order of the arrangements :

1. Prayer by Rev. Mr. Wisner.
2. Singing—A select hymn by Tappan.
3. Address by the President, Joseph Speed, M.D.
4. Annual Report, read by the Secretary, Mr. J. Perkins.

The following resolutions were adopted :

"*Resolved*, That the increasing prosperity of the cause of Sabbath Schools throughout the world, and the great interest manifested at present in this county for their promotion, calls for our warmest gratitude to Almighty God.

"*Resolved*, That we contemplate with peculiar interest the number of conversions reported from our Sabbath School the past year, and that this fact alone is sufficient to demonstrate the great advantages of this institution.

"*Resolved*, That the retrospect of the past, the review of the present, and the anticipations of the future successes of Sabbath Schools, are such as to afford the greatest encouragements to all engaged in their behalf, and the patriot, not less than the Christian, must view them with the deepest interest."

hour of opening the School. They shall not leave their classes during the hours of School without giving notice to the superintendent." "No scholar will be permitted to bring any kind of fruit or nuts to eat in time of School."

Notwithstanding these stringent provisions in respect to the teachers, and others that the teachers themselves adopted in 1833, it was often difficult to secure "the attendance of an adequate number of regular and competent teachers."*

The methods of teaching differed from the modern way, in that every scholar was always expected to commit to memory a passage of scripture; while Barnes' "Questions and Notes" were, for a considerable time at least, supplied to every teacher. Under the system adopted in the first year, the number of verses to be committed was restricted to twelve, and the public examination to which we have referred shows how thoroughly the work was done. But in 1848, it is stated that Julia Walker, a member of the School, had committed in one year, five thousand fourteen verses, an average of nearly one hundred each week.†

It was the great business of the Sabbath School in those days to convert its members. The names of those converted, or uniting with the Church, were carefully reported in the secretary's record.‡ Under date of February 24, 1833, we find this entry: "On account of the peculiar state of religious feeling in the School this morning, the lesson was omitted, and the teachers directed to inquire carefully into the state of feeling of every scholar of sufficient age to understand the subject of religion."

On the following Sunday, the secretary writes "about this time, two teachers and eleven scholars," mentioning them by name, "were hopefully converted from sin unto righteousness."

Mr. Harley S. Lord was superintendent at that time, serving for nine years, three times as long as any other superintendent of the period prior to Mr. McChain. One who remembers him well, says "Every little while, a

* This fact is alluded to in the report of 1842 as the cause of diminished attendance and lessened interest. The report of 1844, after an expression of appreciation for the good attendance of several teachers, adds: "The irregular attendance of other teachers, and the difficulty of procuring at all an adequate number of teachers for the scholars in attendance, has been a source of great perplexity, and is now exerting a disastrous influence upon the prosperity of the School." In a later report attention is called to the "want of male teachers."

† In 1855, Superintendent Zenas Parker reports that from eight to fourteen verses each Sabbath have been pretty generally committed to memory. The practice of committing the lesson to memory was probably continued for about ten years after that.

‡ The record of Sunday, December 15th, 1833, states that two scholars, whose names were given, "who had been reported by their teachers as converted about this time, subsequently gave up the hope that they were converted."

day would be set apart, when the lessons would be given up so that the teachers might spend the whole time in talking with their scholars on the subject of religion. These were very solemn Sundays. Occasionally the scholars were asked to stay after Sabbath School for a little prayer meeting, and classes were asked to pray by themselves. There was a good deal of praying in those days compared with now. My teacher often made me feel, that it wasn't safe to go out of the door without being reconciled to Christ."* It was the custom of Mr. Lord, as well as of Dr. Wisner, never to lose an opportunity to speak to children individually on the subject of personal religion. Even the children of those days, did not altogether enjoy it; and many times they managed to keep out of the way of those good men, whom in very truth they loved and respected so much.

On March 1, 1835, the names of fifty-two scholars and four teachers are given, as persons who "about this time professed to embrace the Lord Jesus Christ." The list includes many names prominent in the history of the Church, one or more of whom still survive. The total number of conversions in 1835, as reported at the annual meeting, were sixty; in 1848 there were nineteen; in 1833, seventeen; in 1839, sixteen; in 1831, fifteen; in 1826, and in 1854, eight. In no other year, were there more than four; and the records for many of the years contain the significant words "No conversions."

The constitution adopted at the meeting for organization in 1826, continued in force substantially unchanged for this entire period of thirty years. It provided that the concerns of the society should be managed by a board of five, consisting of the president, secretary, treasurer, one male and one female superintendent, all of whom were to be elected by the members at each annual meeting.† Here we have the basis of our present Sunday School council. There was also a visiting committee consisting of three male and three female members, "whose duty it shall be to visit such places in the village and its vicinity as will be likely to contain scholars; to search them out, and invite them to attend School; and one of whom shall also visit the School each Sabbath morning to encourage the teachers; search out such

* Under date of December 24th, 1837, the secretary notes "Rev. William Wisner addressed the School, warning them that before the leaves put forth in the spring some of the scholars will die."

In 1846, the superintendent made some remarks "protesting strongly against visiting the circus which was in the place yesterday. He hoped that none of the children visited that place."

† An amendment to the constitution was adopted in 1847, under which scholars over eleven years of age were permitted to vote at the election of superintendents.

scholars as are absent; procure the names of such themselves; look them up during the week; and also advise and assist the superintendents in any way they can." The president chosen was always the Pastor of the Presbyterian Church. The visiting committee was evidently an important adjunct, and often included in its membership names which are prominent in the annals of the Church and of the city.

The library was, from the beginning, an important aid in the work of the School. A large portion of the receipts in the earlier years was expended for books. At the time of the third annual report, in 1829, the library already numbered two hundred eighty volumes, besides testaments and other books that were used in the teaching. In 1831, there were three hundred forty three volumes. It was frequently replenished with new books, and sometimes, as in 1839, the older books were given to neighboring Schools.*

The *Penny Gazette*, *Youths' Temperance Advocate*, *Penny Preacher* and *American Messenger* are among the papers that, at various times during this period, were furnished by the School and distributed to the scholars.

The incidental expenses, including the cost of the library, were at first paid principally from the annual membership dues of fifty cents, as fixed by the constitution. The total receipts of the first year were \$38.39, of which the sum of \$6.75 was disbursed for shoes. In 1828, and thereafter, a considerable income was derived from collections taken at the monthly concerts, which were monthly meetings of prayer maintained for many years, in aid of the Sunday School. No collections from the scholars appear to have been taken, and no moneys appropriated for outside benevolences until 1835, when the School became interested in the Pawnee Indian Mission, with which Mr. and Mrs. Allis two of its former teachers were connected, and to which during the twelve years ending in 1846, a total of \$249.67 was contributed.†

That there was a Dorcas Society in the early years, is shown by the treasurer's report of 1829, in which we find the item: "Cash advanced to Dorcas society for shoes, \$2.63."

At the annual meeting in 1851, Mr. John Rumsey, the secretary, reported that in the preceding month of April, an infant department for children had been established. It met in the church, and was under the charge of Mrs. C.

* In 1837, Mr. Ansel St. John made a donation to the School of seventy-four bound volumes and thirty-seven small unbound volumes, for which the School passed a resolution of thanks.

† For a statement of the amount of collections for benevolences each year, see statistical table of contributions of the Church, at end of volume.

B. Wood and Miss Mary Williams. In 1853, Secretary Abram Carpenter, writing of this department, says "The constant attendance, close attention and good behavior of the scholars, testify to the good management of those having the charge of them." In 1854 the secretary laments the "want of a suitable place of meeting" as the one drawback to the prosperity of this department."*

In June, 1840, Rev. Mr. Hunt, a temperance lecturer, excited an unusual interest in temperance, through public addresses to the children of the village; and in consequence, a brigade of the Cold Water Army was formed, in which the names of thirteen hundred and two children were enrolled.† The children of our own School were deeply interested and well represented. Mr. George D. Beers, who was himself a strong advocate of temperance, presented to the School with appropriate remarks, the banner until recently in our possession, bearing the motto of the Army:

"We do not think
We'll ever drink,
Whiskey or gin,
Brandy or rum,
Or anything
That'll make drunk come."

The celebration on the 4th day of July following reminds us of the observance of the annual holiday in 1826. The Sabbath Schools of the village and vicinity "assembled in the morning in their respective places of worship, and from thence proceeded in procession" to the Presbyterian church, where an oration was delivered by the Rev. William C. Wisner. "From thence the Cold Water Army marched in regular column with their appropriate banners unfurled, under the officers of the day, to a shaded eminence," where they partook of refreshments prepared by the ladies of the village. One who remembers the occasion, says "The Park seemed to be full of marching children."

Under date of August 2nd, 1846, we find the first notice of a Sunday School picnic. At that time a picnic was "held in the grove on the east

* The infant department met at that time in front of the pulpit. The boys sat on one side, the girls on the other. The workers were always more or less disturbed by people coming early to the church, to attend the service which followed the Sabbath School session. After a time the department was moved to the basement of the old session house, where it probably remained until the chapel was completed in 1864.

† Between the leaves of one of the old record books this relic in the form of a note, evidently received by officers of the society was found:

"Gentlemen, Sirs: This is to certify that I am willing you should take or admit any or all of my children as members of your temperance society. John W. Osburn."

side of the burying ground." The School went in procession from the session house. Nearly two hundred scholars, teachers and visitors attended. "Remarks were made by D. D. Spencer and M. C. Riggs." A picnic was held at the same place in the following year.*

That there was a feeling of common interest between the various Schools of the village, is shown by the union services so often held. I have mentioned the fourth days of July in 1826 and in 1840, and the anniversary in 1827, when they all met together in the church. As early as 1836 there was a Sunday School convention at the Dutch church, to which our School marched in a body. Twenty-one years later a village Sunday School Association was formed, comprising two Methodist Schools, the Dutch Reformed, the Baptist and the Presbyterian Schools. The village was districted, as we have done occasionally in later times, and a part apportioned to each Church for visitation. The association held meetings on the first Monday in each month. In the same year the five Ithaca Schools, composing the Association, held a picnic together on the three cornered lot on Cayuga street, north of Cascadilla. This was in 1857, and properly comes within the second period of this history; but is mentioned here, in order to connect it with the union exercises of the earlier years.

More or less outside work was carried on. About the year 1829, Mr. T. S. Williams started a Sabbath School at Fall Creek. For several years prior to 1850 the Bethel Sabbath School at the Inlet was carried on by teachers from the various Schools, just as in more recent times Mrs. Beebe has been aided by volunteer workers from all the Schools. Among those from our own School who taught at the Bethel, were Miss Harriet Williams and Mr. William R. Humphrey. An afternoon School for colored children was carried on for a time in the early '40's.

On the 19th of August, 1827, General Simeon DeWitt was present as a visitor. In December, 1835, and again in February, 1836, the school was addressed by Dr. Marcus Whitman and Mrs. Whitman; and in 1850 by Mr. William E. Dodge of New York.

And now for the personnel of the early workers. The first superintendent was Horace Hunt. Neither he, nor the three who next succeeded him,

* The custom of holding annual picnics does not appear to have been fully established until a much later date, for in October, 1853, the question of holding a "picnic festival" for that year was up for discussion and referred to a representative committee of six, which committee subsequently decided "that the expense in time, labor and money which would be necessary to carry out the plan proposed would be greater than the interests of the School demanded. In the place of the picnic an appropriation of \$20 was made and applied to replenish our library with books."

Jenkins, Bishop* and Carpenter, have so far as we know, any descendant now in connection with the Church or School. Then comes H. S. Walbridge, in 1830; followed by George P. Frost, Harley S. Lord, David D. Spencer, Joseph Esty, Marcus C. Riggs, Stephen Brewer, George Bartholomew and Zenas Parker; so bringing the record down to the election of George McChain in 1855. (See Appendix "A.") Mr. Ansel St. John was elected superintendent in 1834, but declined to serve.

Of all this number, Mr. Zenas Parker alone survives. He became superintendent in 1852, and continued to hold the office until his departure for Corning in 1855.

The first "female superintendent" was Mrs. Rebecca Huntington Perkins, who continued to serve for more than five years, followed by Mrs. Jerusha Parker, the sister of Harley Lord, who with the exception of one year seems to have acted in that capacity for ten successive years. Next to these Mrs. Harriet Eddy served longest. The other names in the list are Mrs. Sarah Miller (1832), Miss Cantine (1841), Mrs. Joseph Robbins (1850), Mrs. E. S. Esty (1851), and Mrs. Zenas Parker (1853). Miss Prudence Hungerford was elected in 1854, and thereupon commenced a term of service which was to continue for twelve years.

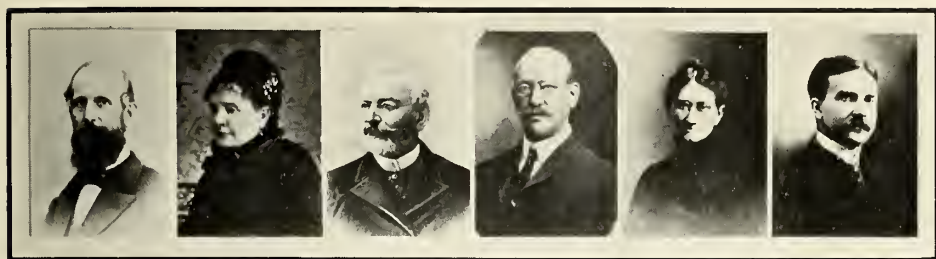
The first secretary was Ben. S. Halsey, well remembered by many, who continued to hold the office until he was succeeded by W. P. Luce in 1830. Then came F. M. Camp, in 1841; followed by B. W. Arnold, M. C. Riggs and J. S. Tourtellot. In 1851, John Rumsey was secretary; followed in 1853 by Abraham Carpenter, who continued until 1858.

In the list of treasurers and collectors, are the names of Ansel St. John, T. S. Williams, George W. Schuyler, Dr. Ingersoll and George McChain.

* Mr. Daniel L. Bishop, the third superintendent of the School, and who had been a member of the visiting committee from the beginning, lived at the southwest corner of the intersection of Geneva and Seneca streets and conducted a private bank for savings in an office on Geneva street, adjoining his residence. His daughter, Mary, married Mr. James Thompson, principal of the Ithaca Academy and brother-in-law of Judge Walbridge. Their daughter, Elizabeth, is the wife of Mr. John H. Converse of Philadelphia.

Mr. Bishop and Mr. Carpenter, his successor as superintendent of the Ithaca Sabbath School, became two of the first Elders of the Dutch Reformed Church of Ithaca in 1830.

The Half Century Book, published by the Congregational Church of Ithaca in 1879, contains the following: "Among the founders of the Church no one is remembered with more affection than Elder Bishop. Quiet and gentlemanly in manner, he won the respect and attachment of all who became acquainted with him. He wore the Christian graces with such a charm that others, who had little respect for religion, admired his consistent life. He was born in Lisbon, Conn. He came with his family to Ithaca at an early day in the history of our village and engaged in merchandise. After a few years he closed up his mercantile business and became connected with the old Cayuga and Susquehanna Railroad. He was an officer of the first Savings Bank of Ithaca, which after his death went into liquidation."



LEADERS OF THE MUSIC

Mr. John Dix Mrs. Grainger Hon. E. S. Esty Mr. E. C. Tichenor Miss Halsey Mr. H. F. Dann



THE ARCHITECTS

Ira Tillotson
(Meeting House)

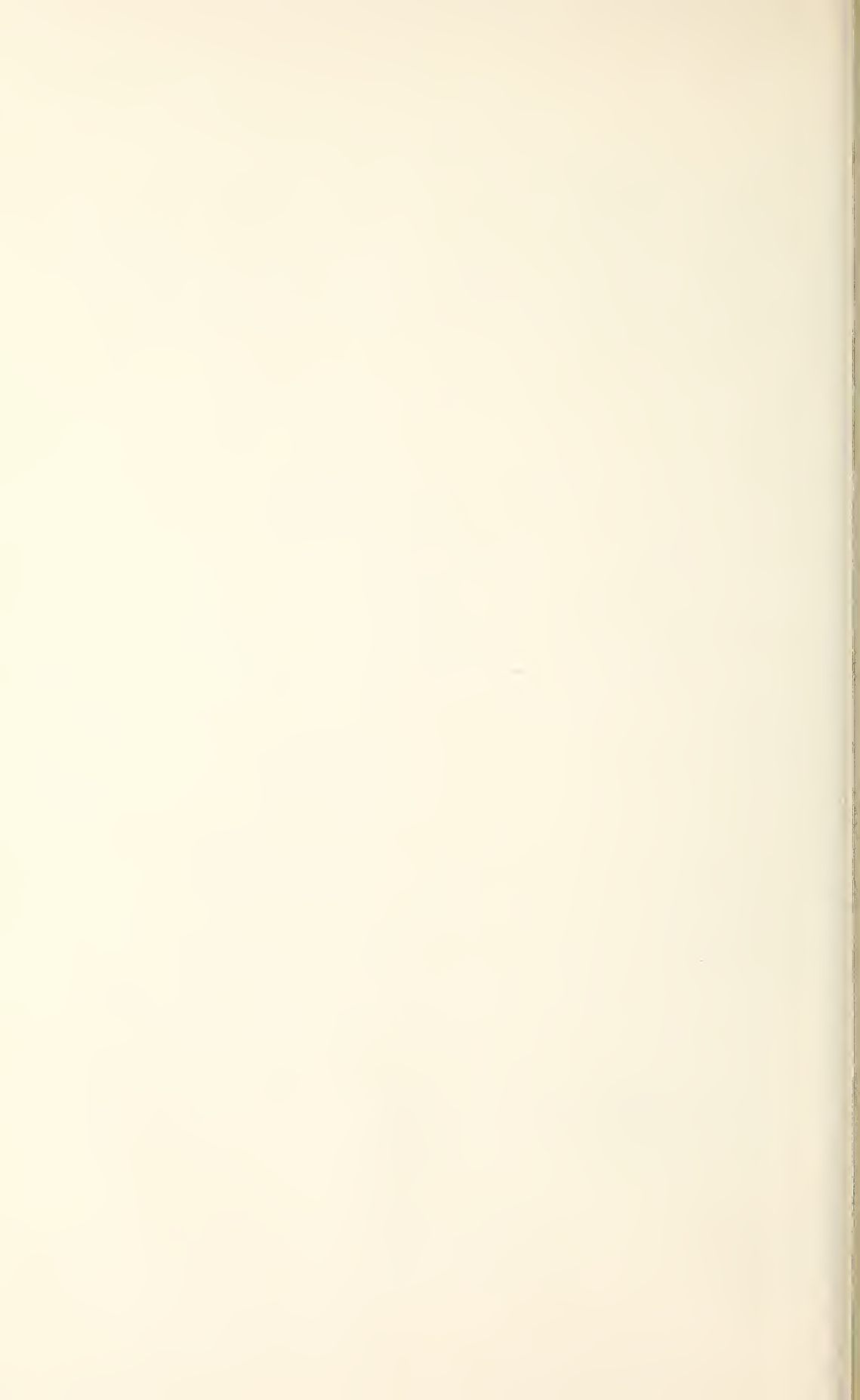
James Renwick
(Second Edifice)

J. Cleveland Cady
(Present Edifice)



SOME LONG TIME TEACHERS IN THE SUNDAY SCHOOL

1—Miss Jane L. Hardy 2—Mrs. Mary Walbridge Page 3—Mrs. Elias Treman (died 1901) 4—Mrs. Caroline B. Wood
5—Miss Harriet N. Williams 6—Miss Mary E. Williams (died 1900) 7—Mrs. Laura W. Phillips
8—Mrs. Sarah Esty Wilgus 9—Mrs. Amelia Esty Stowell 10—Mrs. Louise Beers (Summer) Finch
11—Mrs. Ellen Boardman Williams 12—Mrs. Wm. F. Major 13—Mrs. G. W. Hoysradt (died 1900)



Mr. Joseph Esty was a member of the first visiting committee, in which capacity he continued to act until 1846, when he was elected superintendent of the School. We find him later on serving on committees, taking the place of the absent superintendent and in other ways aiding in the work of the School. While he was still active, his daughter Mrs. Wilgus became a teacher in the School, in which capacity she still serves, a source of blessing and encouragement not only to the members of her class, but to all her co-workers as well.

Mrs. C. B. Wood, Mrs. Mary Hardy Williams, Mrs. Samuel Stoddard, Miss Harriet Williams, Mr. Uri Clark, Miss Elizabeth Breakey and Miss Jane L. Hardy, though not now actively connected, are still honorary members of the School in which they bore an active part in the work of earlier years.

In the list of teachers and officers, besides those already mentioned, appear almost from the beginning the names of Sherrill, Gere, Leonard, Frost, Hayt and Woodcock.

In 1827, Ben Johnson, long active in the School, was teaching a class in which were William R. Humphrey, Augustus Whiton, James Quigg and Warren Ackley. Later on the names of James Schuyler, Charles E. Hardy, George Whiton, George D. Beers and D. C. Hazen, appear in the list of officers and committees. On the roll of scholars for 1826 and 1827, we find the familiar names of Beers, Dana, Hawkins, Phillips, Linn, Atwater, Hillick, Higgins, and Torrey.

So far as I have been able to determine the earliest scholar, now surviving, is Peter VanHouter, who entered the Sunday School May 13, 1827, and who still lives in Ithaca. The brothers Samuel Parker and Henry W. Parker, who entered together on June 10th, 1827, passed away in 1898 and 1903 respectively.

Through these names, and perhaps some others which I have failed to recall, we are still able to connect the past with the present.

PART TWO

THE "SABBATH SCHOOL," UNDER SUPERINTENDENT McCHAIN.

1855-1876.

Mr. McChain was elected superintendent in December, 1855, to fill the vacancy caused by the resignation of Mr. Zenas Parker. In the early part of the year 1856, Mr. McChain was in Europe. Mr. Joseph Esty acted as

superintendent in his absence, from February 10th to June 15th. Mr. McChain continued to hold the office until his resignation in June, 1876. His administration is notable because of the long period of years it covers, and because of the affection in which he was held by teachers and scholars. No one can read the annual reports which he submitted, and which are transcribed at length in the secretary's permanent record, without being impressed by the interest which he constantly manifests in the members of the school as individuals, and also by his desire for their spiritual advancement. Matters of detail and general administration were to him of less importance; but there was nothing that concerned any child or teacher of the School that did not receive his sympathetic interest. It was his custom in each annual report to give some account of the members of the School who had died during the year, and particularly as to the attitude and expressions of the departed in reference to the subject of religion. When these were helpful or suggestive, he found ways of deepening the impression upon the minds of all of the scholars. For instance, a hymn found precious in the dying hours of some beloved member was made prominent in the exercises of the School. A short time before the death of Jennie Dunning, she impressively repeated the twenty-third Psalm. For twenty years, I am told, dating from this occasion, the twenty-third Psalm was chanted as a part of the closing exercises of the School.

Superintendent McChain took note of, and gave expression in his reports, to the great influences from without that were having their effect upon the Sunday School. In 1862 he says

"Amid the sound of war, and almost within hearing of the roar of battle, we are brought to another anniversary. In all of the thirty-six years of our existence as a Sabbath School, never has our country experienced such momentous times as the present."

He adds a few words in memory of Leonard Atwater, a former member of the School, who "prompt to answer the President's first call for volunteers, with thousands of others fills a soldier's grave under the soil of Virginia." In the same report he writes of Lieutenant A. E. Mather and Captain James Lewis, teachers in the School, and of John Barnard and Eugene M. Horton, members of the Bible class, who had gone forth in their country's service. In the report of 1863 the death of Horton, a victim to fever, while among his companions in arms, is noted. In 1864 the visit to the School of the former teachers Mather and Lewis,* both now bearing the rank and title of "Colonel", is proudly mentioned. In the report of 1864 he says:

"We have suffered as during the previous two years from the effects of the dreadful war which is devastating a portion of our beloved land, and sending sorrow and mourning through

*See No. 18, page 64.

its length and breadth. Quite recently the male portion of our School has been almost disorganized, by the draft made upon us of teachers and scholars who have gone with our company of the New York State guard ordered to Elmira, for the purpose of guarding the 12,000 rebel prisoners there confined."

The same report mentions "the loss of four of our most promising and efficient young men, who have left us for the purpose of pursuing a college course at New Haven."

The foundation of Cornell University is alluded to in the record of 1868, and again in 1869. In the report of the latter year, the superintendent says :

"The foundation here of a great institution of learning has brought in among us a large number of young men seeking for instruction from God's Holy Word. . . . It becomes us to accept the responsibility which the providence of God has thus placed upon us, seeking with our most strenuous efforts the spiritual edification and sanctification of these sojourners in our midst. The future management of our School should be directed with strong expectation to this department of our work."

In 1870 there were three Bible classes, composed almost entirely of students from Cornell University, two of them taught by Mr. H. B. Lord and Mr. S. P. Sherwood in the Sabbath School building, and the third by Dr. White, the Pastor, in the church, comprising altogether from seventy-five to eighty young men. In the spring of 1872 the failing health of the Pastor made necessary his relinquishment of the position of teacher. The other two classes, each numbering about twenty, remained.

In the first two years of Mr. McChain's administration, the number of scholars in average attendance increased from about one hundred twenty to about one hundred forty, where it remained with little change until the close of his period of service. The average number of teachers attending, ran from fifteen to twenty-seven.

A deep spiritual interest seems to have generally prevailed. In 1857, although there was no Pastor, the superintendent reports,

"The year is one long to be remembered by those connected with the School, as one in which God's presence and blessings were peculiarly manifested." "In the month of May the hearts of the superintendents and teachers were gladdened by seeing one and another of the members of the School coming and surrendering themselves to the Saviour. Commencing in one of the classes composed of some of the older scholars, it seemed quickly and powerfully to go through the whole School, until there was not a class that did not to some extent feel its influence."

It was believed that nearly thirty had met with a change, seventeen of whom made a public confession of their faith. In the following year seventeen more were added.

A pleasing incident is noted in connection with this revival. While it was in progress, the Synod of the Reformed Dutch Church was holding its annual meeting in Ithaca. Several of its members, knowing that we were

without a Pastor, "visited the School, both on the Sabbath and during the week, and by their counsels and expressions of warm hearted sympathy, did much in encouraging and strengthening superintendents and teachers."

The teachers' Sabbath prayer meeting doubtless had something to do with this revival of spiritual interest. The time of meeting was later changed so as to follow the morning service at noon-day. It was continued for many years.* In 1861, ten of the scholars united with the Church. In 1864, there was another revival. The superintendent writes of the joy of listening one Sabbath morning to the experiences, and the expression of their determination to lead a Christian life, on the part of twelve to fifteen of the young men of the Sunday School, who had resisted the strong influences of former revivals. In 1867, there was manifest among the teachers "an increased earnestness of desire for the salvation of souls;" and sixteen members of the School united with the Church. After that time, there does not appear to have been any unusual spiritual awakening, the number of reported conversions never exceeding four in any one year.

The new constitution presented by Mr. McChain and adopted at the annual meeting in 1856, identified the School with the Presbyterian Church, as it had already become in fact by changing the name from the "Ithaca Sabbath School" to the "Sabbath School Association of the Presbyterian Church of Ithaca." It abolished the visiting committee, which was one of the most prominent features of the first constitution; abolished the office of president, theretofore held by the Pastor of the Church (to which office the Pastor was, nevertheless, from force of habit perhaps, for two years more nominally elected); and by omitting the provision which created a board of managers composed of the officers of the School, tended to centralize authority in the office of superintendent, and necessarily lessened somewhat the dignity and importance of the offices of secretary and of treasurer.

Those who were entitled to a voice in the election of officers, were "persons contributing to the funds of the Church, teachers in the Sabbath School, and scholars eleven years of age." Dues were abolished. A resolution adopted at the same time and observed for many years provided that a certificate should be awarded to scholars not absent over four times during the year, and that the names of scholars having perfect lessons should be publicly read.

* "Besides the regular Teachers' Prayer Meeting, which was commenced in the month of January, and held on Sabbath afternoon, a morning prayer meeting at six o'clock on every Tuesday and Friday was commenced in June, and continued until the close of the summer."

The sessions were held at half past nine in the morning; first in the session house, which was much too small for its purpose; and after the second Sunday in February, 1864, in the chapel that was built in its place. Great was the rejoicing when this chapel was ready for occupancy. In his next annual report, the superintendent says: "We do not use too strong language when we say that we would not have anything different about it, and it looks more and more beautiful to us every time we enter it."

Soon after Mr. McChain became superintendent, the American Board of Foreign Missions proposed to the Sabbath School children of the United States, that they should raise \$12,000 for the purpose of building a missionary ship to convey Missionaries and supplies to and from their fields of labor. One hundred twenty thousand shares of stock in the new ship were offered at ten cents a share. To this appeal, our School responded generously. Eight hundred fifty shares were taken by scholars and teachers, whose names and the number of shares subscribed for by each are set forth in the records. The ship was purchased, and named the "Morning Star". It is said that on her first voyage, all but one of her crew were converted.

In 1857 a Missionary Society was formed, of which Hervey Hazen was the first treasurer, and Elizabeth Breakey the first secretary. Thereafter, as long as Mr. McChain was superintendent, the Sunday School benevolences were collected and disbursed through this society, the secretary and treasurer being elected at the time of the annual meeting. The treasurer of the Missionary Society was a distinct office from that of Treasurer of the Sunday School. At the organization of the Missionary Society, a plan was made by which the money collected was to be divided between the American Sunday School Union and the American Board of Foreign Missions. In 1860, a new plan was adopted by vote of the School, under which at the monthly meeting of the society "one of the teachers or some other person presents an object for consideration, and the scholars designate by vote how much they will contribute to it from the missionary fund." In 1873, one hundred fifty dollars were contributed to purchase one of the horses for an outfit for Rev. S. G. Clark, a traveling Missionary in Kansas. In 1875, the School undertook the education of an Armenian, Mr. N. H. Suren, advancing to him fifteen dollars a month therefor, and continuing the payments for at least two years. The highest aggregate of benevolent contributions in any one year was \$342.91, given in 1873.

The library was well supported during all this period, considerable amounts being contributed every year for the purchase of books. In 1875, the number of volumes was five hundred sixty.

The expense of carrying on the Sunday School, and of maintaining the library, were largely defrayed from collections taken in church. Strange to relate, however, the annual picnics of 1873 and 1874 were sources of considerable income.

In 1856, the Presbyterian Sabbath School united with the Dutch Reformed School to hold a picnic in a grove at Fall Creek, to which place the Schools marched in procession from their respective rooms. In 1861, the annual picnic was held at Sheldrake. This is the first mention of a picnic excursion on the lake.

In 1855, a Temperance Society was organized and conducted by Mr. S. P. Sherwood.

In 1856, and again in 1857, Secretary Carpenter in his report speaks with interest of the infant department, then numbering about thirty scholars, well managed by Mrs. Dunning and Miss Mary Williams. In the later reports made by Mr. McChain, no mention is made of the infant department as a separate organization.

In 1856, the superintendent reports that singing in the Sabbath School had received a new impetus under Mr. Barnard, "who meets here at the close of the afternoon service as many of the teachers and scholars as choose to come." In 1874, the School was led in song by Dr. Howe, who proved an acceptable leader. During all this time, singing was made a prominent and important feature. One hundred copies of the "Golden Chain," a book with which many of the older members are still familiar, were purchased in 1861. Some of us can still remember some of the old hymns, such as "O, do not be discouraged;" and "Where, oh where are the Hebrew children;" which were very familiar in those days.

Miss Prudence Hungerford continued to hold the position of "female superintendent" until 1866; when she was followed by Mrs. L. W. Phillips. Mrs. Samuel Stoddard was elected in 1867, but did not serve. Mrs. Lucy Dunning followed in 1868. Then came Mrs. Dr. Samuel J. Parker, who continued from 1869 to 1875, when Mrs. Dr. Peck was chosen. It is noticeable that in 1877, when Mrs. G. D. Beers was elected "female superintendent" to take the place of Mrs. Peck, that the word "assistant" is written over the word "female;" and the term "female superintendent" never again appears.

Mr. Carpenter served as secretary until March, 1858, when Mr. M. L. Granger was chosen to take his place. In 1860, Mr. E. K. Johnson was elected secretary, but the report of 1861 is signed by Mr. John F. Hawkins, who continued to act as secretary until 1864, when Frederick Brooks was

elected. The latter was succeeded by Alfred Brooks in 1866, who held the position for seven years, and was followed by Mr. Fitch. Mr. F. W. Phillips was chosen secretary in 1874, and served continuously until 1882.

The treasurers were Dr. J. O. M. Ingersoll, E. C. Seymour, George Halsey, Charles B. Curtis and Uri Clark, bringing the record down to 1868, when Miss Ada Stoddard, who was the first lady treasurer, was chosen. Then followed the Misses Fannie Rankin, Abbie Brooks, Kate Humphrey, Sophy P. Fleming, Lizzie Treman and Alice Evans, and then Ada Stoddard again, at the close of Mr. McChain's administration. Mr. Ralph Christiance was the librarian of the Sunday School from 1864 to 1891.

In the annual report of 1858 we find this entry concerning one who is still rendering efficient service, and reflecting honor upon the School from which he came, "We have lately lost the services of Mr. Hervey Hazen as a teacher, a young man who has been an attendant of the School from his earliest youth. He has now gone to commence a course of study that we believe is to prepare him for the ministry of Christ."

PART THREE

FROM THE RESIGNATION OF MR. MCCHAIN TO THE PRESENT TIME.

1876-1904.

On the 18th day of June, 1876, Mr. McChain resigned the office of superintendent, and at the same time withdrew from the Church. Elder Henry S. Williams was appointed by the Session to take his place.

The most notable features of the subsequent period in the history of the Sunday School are :—

1. The assumption by the Session of the control of the Sunday School.
2. The phenomenal administration of Rev. Mr. Stryker, as acting superintendent in 1879.
3. The period of steady growth and prosperity, continuing through the subsequent administrations of Elders Charles F. Blood and George R. Williams, and their successors.
4. The changes incident to the occupancy of the new church edifice, under the administration of Mr. Robert H. Treman.

Up to the time of the resignation of Mr. McChain, the Sabbath School had been practically an independent society; working for the most part in absolute harmony with the Church, and for the same ends, but under a constitution in which the authority of the Session to control it was in no way acknowledged or recognized; and always exercising the right to elect its

own officers without the intervention of, or confirmation by, the Session of the Church.

The Session deeming such an arrangement unwise, and not for the best interests of the Church as a whole, and acting as was claimed in accordance with the action of the General Assembly, ignored the traditions of the past, and assumed entire control. It was under the pastorate of Dr. White that this change was made. Upon his resignation, and the coming of Mr. Stryker in 1878, the policy was continued and the bonds of sessional control intensified.

The teachers were no longer permitted to select, nor even to nominate, their superintendent. He was appointed by the Session, and entrusted with the entire management of the School. He was to make quarterly reports to the Session, to whom alone he was responsible. A committee of three Elders was appointed by the Session, through whom the funds provided by the Church for the support of the School must be disbursed. During this period, we no longer find any complete account of the Sunday School in its own permanent records; but are compelled to go for information to the minutes of the Session, where the record of its work in connection with the Sunday School and the results accomplished are quite fully set forth.

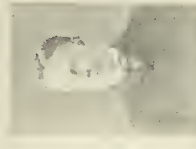
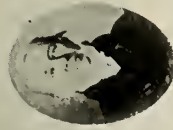
The high esteem in which the superintendent who had been appointed by the Session was personally held, the tact and ability he displayed, and the impetus given to the School by the activity of the new Pastor, allayed to a large extent the friction which might otherwise have been aroused. That there was some revolt, is manifest from the fact that on the 5th day of July, 1879, after the Session had appointed one after another, three persons in succession to fill the vacancy in the office of superintendent, all of whom declined, the following resolution was adopted by the Session:

"The Session of this Church having felt it their duty to take an authoritative supervision of the Sabbath School, as being pre-eminently a part of that work of the Church which by their very office they are bound to promote, guide and control; this step being in accordance with the recommendation of the General Assembly; but having also no wish but a pure and peaceable harmony, and desiring to bind still closer the bond of a common interest and aim about all workers and officers of the Church, 'that they all may be one;' and desiring further to give the sense of the teachers a full and efficient expression, hereby resolves:

"That while elected by and responsible to the Session, the Superintendent of the School of this Church shall be *nominated* by a quorum of the teachers of the School, and that the Session shall elect by original choice only in the absence of a suitable nomination.

"Second, *Resolved*, that the Superintendent shall hold office twelve months, beginning with the first Lord's day of each October."

At the Session meeting held October 4th, 1878, it was announced that Superintendent Henry S. Williams was about to leave for Europe to be



BOARD OF SUPERINTENDENTS



BOARD OF SUPERINTENDENTS

absent during the winter, whereupon the Pastor Rev. M. W. Stryker was asked, and consented, to take charge of the School during the superintendent's absence. Mr. Stryker had come to the Church early in May, 1878. On the 31st day of that month, the Session resolved that "on and after the first Sunday of July next the morning Church service be held at half-past ten o'clock, A.M., and the Sunday School immediately after the close of said Church service." From the time of its organization, the Sunday School had invariably convened in the morning; but since July, 1878, it has always been held at the close of morning service.

Mr. Stryker followed no beaten paths, in his plans for the conduct of the school; but in the program of exercises, and in the general management of its affairs, he pursued the course that seemed to him best adapted to accomplish the ends desired, without regard to precedent or tradition. He inaugurated a teacher's meeting, the like of which has never been known before nor since. It had an average attendance of twenty, out of the twenty-eight teachers of the School. They were drilled in the details of the lesson, in facts of scripture which they as teachers ought to know; and taught how to teach. Above all, to teachers and scholars together, he gave that enthusiasm and inspiration, which to such an unusual degree, he had the power to impart. Full of physical, mental and spiritual energy, with a rare personality and exceptional powers of leadership, he gave to the School an impetus that cannot be easily measured. It was not until the fall following the nine months during which Mr. Stryker acted as superintendent, that the writer came into the School or into the Church; but Mr. Stryker was still present as the real head of the School. The memory of what he had accomplished was vivid in the minds of all, while its results were everywhere manifest.

The "Narrative" to Presbytery in the spring of 1879, prepared by Mr. Stryker, contains a reference to the Sunday School, very characteristic of its author, as follows:

"The School is regarded not as a poor relation of the Church, but as its child. The body supplies blood to its right hand. The superintendent is appointed by the Session, makes a quarterly report of the affairs of the School in writing, and appoints his teachers and officers. These changes have been made in order to foster a vital connection, and thorough familiarity between the Session and that part of Church work which is its very battle edge. The Westminster leaflets are used, the 'Child's Paper' and the 'Sunbeam' in the infant classes. The scholars are carefully drilled in the catechism."

In March, 1879, Mr. Stryker, as acting superintendent, reported to the Session, among other things, a large increase in the amount of the collections; and the adoption of a new hymn book, "with the intention of supplementing the frivolous music and puerile words of much of the late Sabbath

School song books." The average attendance was not stated, but the total number of officers, teachers and scholars on the roll was 246, thirty-seven of whom were members of the infant class. Indicative of the sense of obligation to duty upon which he insisted, he says in his report: "That no teacher should *ever* be away without supplying his place, or notifying the superintendent long enough beforehand not to interfere with or delay the conduct of the School."

Upon his return from Europe, Mr. Williams decided not to resume the office of superintendent and presented his resignation. No one having been secured to take his place, Mr. Stryker evidently continued to act as superintendent until the first of July following; for we find in the Session record, under date of June 7th: "*Resolved*, that measures be taken to relieve the Pastor from the care of the School after the current quarter." On June 25th the motion was made and carried that Mr. A. B. Brooks be requested to act as superintendent for a few Sabbaths. Mr. Brooks filled in the gap, and presumably entered upon the duties of the office on the first Sunday in July, evidently continuing until October, when Elder Charles F. Blood, having been duly nominated by the teachers, and elected by the Session, became superintendent of the School.

Mr. Blood continued to hold the position for three years, Mr. F. M. Bush acting as assistant superintendent. Miss Ada M. Stoddard was at the same time chosen as corresponding secretary, in which position she has continued to act until the present time, with the exception of a short interval after the adoption of the constitution of 1902; in the first enactment of which the importance of this office was overlooked, and its duties unperformed, until by the amendment of 1903 the office was restored and Miss Stoddard re-appointed.

We have no record of the attendance in 1878 or 1879; but in consequence of the work done under Mr. Williams, Mr. Stryker and Mr. Blood, the average attendance for the year 1880 reached the maximum of one hundred ninety-three, the largest then known in the history of the School.

In the Narrative of 1880, the Pastor reports: "The infant room has this year been arranged as a distinct department of the School, with its own superintendent and six assistant teachers". The new superintendent of the infant department as thus re-arranged was Mrs. M. W. Stryker, who in her own inimitable way carried on the same excellent work that had been done by her predecessors in charge of the infant classes, with the increase of interest and efficiency that was made possible by the help of the additional teachers. Prior to that time there had been but two classes, one for boys and one for girls. The boys' class had been taught since its organization

in 1851 by Miss Mary E. Williams, whose faithful and efficient service was appreciated by all. The class of girls, taught first by Mrs. C. B. Wood, was successively taught by Mrs. Dunning, Miss F. Spencer (Mrs. E. K. Johnson) and others, and finally from 1871 to 1878 by Miss Kate Humphrey (Mrs. Hunt). Mrs. Stryker took Miss Humphrey's place in 1878. These classes continued to meet in the gallery of the chapel, until the department was moved to the gallery of the church at the time of the re-organization under Mrs. Stryker. In the year 1882, Mrs. Stryker resigned, and was succeeded by Mrs. A. E. Sumner.

In September, 1882, Mr. George R. Williams, who in the past had declined the appointment, was elected by the teachers superintendent of the School, and in October following, entered upon an administration of the Sunday School, which was to continue for nine years, a term of equal length to that of Harley S. Lord, and next to that of Mr. McChain, the longest term held by any superintendent. His conduct of the School was marked by conservative management, careful attention to details and excellent judgment in the selection of teachers and classification of scholars. While in his administration there was nothing startling or unusual, a high degree of excellence was maintained all the time; and of no one in my remembrance could it be said with equal truth as of him, that he left no duty relating to the School unperformed. He seemed to forget nothing, but every department of the School and its work received its due share of his thought and attention. He did all the work of superintendence without the aid of an assistant. In 1886, the average attendance rose to two hundred forty,—almost fifty in excess of the high figure that had been reached in 1880. In the same year, the contributions of the Sunday School reached the maximum of \$481.37, an amount that has probably never been surpassed.

During the same period (1882 to 1891), Mrs. Sumner, who later became Mrs. Dudley Finch, served as superintendent of the primary department. Her administration was very successful and satisfactory. The need of larger quarters than the gallery of the church afforded, became more and more manifest, and in 1885 an addition to the chapel was built on for the accommodation of the primary department which, under the inspiring supervision of Mrs. Finch, largely increased in interest and importance.

During many years of Dr. Fiske's pastorate, and while Mr. Williams was superintendent, a deep spiritual interest prevailed. It was during this period that one day at the word of the Pastor, the members of each class,

except of those in the primary department, kneeled in their places in the School and engaged in solemn prayer together.

In the winter of 1886 prayer meetings were held in the Hayt and Burt districts, and also at Forest Home, largely conducted by members of the Sunday School. Many were converted, and several brought into the Church, as a result of these meetings.

As early as in 1882, the custom was inaugurated which has been made of late years a most prominent feature, of asking the children to bring gifts for others at the annual Christmas festival.

In 1884 and in 1885 there were anniversary exercises of the Ithaca Sunday School Union. In the latter year the exercises were held in "the rink,"* to which the scholars of the various Schools, twelve hundred in number (including two hundred from our School) marched in procession through the streets. The teachers of our School decided not to take part in the parade of the following year, and the custom was soon abandoned. In 1894 all the Schools of the city assembled at the Lyceum where appropriate exercises were observed ; but there was no parade.

In October, 1889, we find in the minutes of the Session that the Pastor was authorized to act in concert with the superintendent to make arrangements for holding a "tea", to be attended by the teachers and officers. This was the first that I remember of those occasional gatherings of teachers and officers around the hospitable board of the Church. Another was held March 8th, 1894, and a third on October 15th, 1896. All of them contributed much to the enthusiasm and interest of the workers.

At the annual meeting in 1891, Mr. Williams declined re-election. Appropriate resolutions in appreciation of the service he had rendered were adopted, and Mr. Brainard G. Smith was elected in his place. He continued to hold the position until June, 1893, when his departure from this city to accept a professorship in Hamilton College made the acceptance of his resignation necessary.

Since 1876, when the Session had assumed control of the School and practically annulled its old constitution, there had been no rules for its guidance except those enacted by the Session, found only in its records, and known probably to few members of the School. During the administration of Mr. Williams, no rules had been thought necessary ; nor were they so, in view of his familiarity with former conditions. Neither Mr. Smith, nor his imme-

* The building on South Tioga street at the head of Green Street, erected as a rink for roller skating.

diatc successor, had been brought up in the School or imbued with the traditions of the past; so each endeavored in his own way to conduct the School, as he thought it should be carried on, without attaching the same importance to the customs and ideas that had before prevailed, and often in ignorance of them.

At the instance of Superintendent Smith, rules for the guidance of the School were adopted in January, 1892. The School year, which had theretofore run from October 1st to October 1st, was made to commence on the first Sunday in each year. Officers and teachers were to meet on the first Wednesday of December for the purpose of electing officers, not for nominating merely, as the resolution of the Session had directed. But it was prescribed in the new rules, that the officers so elected were to be subject to confirmation by the Session of the Church.

Under Superintendent Smith, the International lessons were for one year set aside, and Blakeslee's lessons on the "Life of Christ" substituted. At the end of the year, the teachers were about evenly divided in regard to the wisdom of the change. Many of them still longed for the helps that accompanied the International series; other excellent teachers, fully alive to the advantages of better methods, felt that it was better to keep in touch with Sunday Schools all over the country engaged in the study of the International lessons. The International lessons were resumed the following year, and have been continued ever since—not, I think, because the School as a whole is satisfied with them; but because of the reasons stated above.

Mr. Smith discontinued the practice, that had prevailed since the time of Dr. Stryker at least, of reciting each Sunday answers to one or two catechism questions. His successor made another change deemed at the time equally radical, in supplying free to every scholar outside of the primary department, quarterlies for the study of the lesson of equal cost and fulness, instead of supplying to those children who did not pay the extra price, a grade of lesson leaves that cost only one-fourth as much.

At the teachers' tea held in March, 1904, Mr. Edwin Gillette, who since 1886 has been the secretary of the School, presented a brief but excellent history of the School from its beginning down to that time.

In the year 1894 the home department was organized by Dr. Fiske, who placed it in charge of Mrs. L. W. Phillips. She resigned in September of the same year, and Mr. J. S. Reid was appointed to take her place, a position which he has held continuously to the present time. Under his management, aided by a large corps of assistants, this department of the School work, carried on without the stimulus of weekly contact, has been well maintained. It now has a membership of one hundred sixty-three, with sixteen visitors.

At the end of December, 1895, the writer, who had succeeded Mr. Smith in June, 1893, retired; and Mr. Robert H. Treman was elected superintendent of the School. He continued in office from January, 1896, to September, 1902. It was during this period that the church and chapel were torn down to make way for the new church. So that for two or three years the sessions of the Sabbath School were held in the Lyceum. On account of the ill health through overwork of the superintendent at that time, his assistant, Mr. S. E. Banks, shared with Mr. Treman for several months the care and responsibility for the conduct of the School—no easy matter in a place so poorly adapted to the use to which it was put; and yet it may be, that the work under those discouraging circumstances was just as effective in results. Because of lack of suitable accommodations, the male teachers usually stood. It was an inspiring sight to see them scattered all over the floor of the play house, each in his own earnest way speaking to or leading his class.

Upon Mr. Treman fell chiefly the responsibility of preparing the School to enter upon its work in the new church edifice. He gave much careful thought to the various problems arising. It was his custom to submit important questions to be decided, to a considerable number of those in whom he had confidence, and after listening carefully and patiently to the several views expressed, and after giving to the opinions of all full and fair consideration, then to follow his own deliberate judgment. The Sunday School had been carefully considered by the architect in the planning of the new building; so that in addition to a large and attractive primary room, to which a small kindergarten room was attached, we were also to have quarters where an intermediate department could be separated and carried on by itself. One important question to be settled was whether there should not be a junior department, as well as an intermediate, which might be accommodated in the large room over the primary department. It was, however, finally decided to make the classifications as set forth in the constitution of 1902, in which much of Mr. Treman's thought and plan is embodied.

The principal changes effected by the new constitution, in addition to the grading of the School and the provision made for the large increase in the number of officers and assistants, include a specific plan in regard to promotions; the retention of teachers of each grade in the grade in which they are appointed, thus preventing a teacher from continuing with the same class beyond her grade; the holding of the annual meeting for the election of superintendent in June, to enable him to prepare for the commencement of his duties in September; the creation of a Sunday School council, composed of the Pastor, general superintendent and his two assistants, superintendent of each department, and one representative from each department, except the home department, to be chosen by the teachers. The jurisdiction of the

council is limited to matters of advice and suggestion, the general superintendent being vested with almost absolute power of control. Article IX provides "The Constitution and all proceedings taken pursuant to its provisions shall be subject to the approval of the Session of the Church."

In the administration of Mr. Treman there was a happy combination of the conservative and the progressive. Under his able leadership, combined with the interest which accompanied the first use of the new church, it is safe to say, that the School reached in 1902 the highest degree of prosperity it has yet attained. While the average attendance, either for the year or nine months ending September 1, 1902, was not quite so large as for the year ending September 1st, 1903, yet taking 1902 as a whole, including the months from September to December, when the attendance was the largest in the history of the School,* the average attendance reached the unprecedented figure of two hundred ninety-three.

In 1891, on the refusal of Mrs. Finch, who had served the School so well and faithfully as superintendent of the primary department, to continue longer, Mrs. W. F. Major was chosen to fill the position. A teacher of unusual capacity, she knew how to teach others to teach, and conducted the department with great wisdom and tact. It was already the pride of the School when she took charge of it. Under her management, it continued more and more prosperous. Conducted in perfect harmony with the School as a whole, and in accordance with the general plan of the superintendent of the School, the department acquired a quasi independence, which stimulated its officers and teachers to do their best. She continued to serve until 1903, when unwilling to remain longer, Mrs. Roger B. Williams, who for a long time had been prominent in the work of this department, was appointed to take her place.

Commencing with Miss Williams in 1851, who is fairly entitled to be called the superintendent during the twenty-eight years that she served, and continuing down to and including the present time, the School has been particularly fortunate in the women who have thus served it in the capacity of primary superintendent. It has for many years had its own separate library, in which since the year 1886, Mr. Roger B. Williams has faithfully served as librarian, contributing by his own personality to the character and

* The attendance during this quarter was increased somewhat by the unusual number attending the students' class, under the very efficient management of Mr. George C. Williams, who assumed charge of the class at the opening of the University year in September.

Early in the following year, the hour of Church service was changed from 10:30 A. M. to 11 A. M., thus postponing the opening of the School until 12:15. This change, though desired by a considerable majority of the teachers, as well as of the congregation, has had a tendency to lessen the number of those attending the School.

interest of its work. In 1901 when the new church was completed and the new constitution adopted, an infant or kindergarten branch, in a separate room, was provided for. The department also has its own secretary ; so that while keeping in touch with the main School, by common participation in a portion of the opening services and under the general supervision of the superintendent of the School, it carries on its work along such lines of reasonable freedom and independence as to permit the superintendent of the department to work out her own plans and ideals.

The same thing is true of the intermediate department, made possible by the larger accommodations afforded in the new edifice, and established by the constitution of 1901.

The first superintendent of the intermediate department was Mrs. Brainard G. Smith, who, with the aid of Superintendent Treman, and her assistant Miss Sheffer, organized the department, and continued in charge of it until September, 1903, when Prof. Duncan C. Lee was appointed to take her place.

This department had to make its place, and the work of the first superintendent was by no means an easy task. Her duties were faithfully performed ; and the department thus built up, and developed under the efficient management of its present superintendent, has proved its right to be, and is doing a work that is productive of most satisfactory results.

Mr. Frank H. Romer served as secretary of the School, from the retirement of Mr. Phillips in 1882, to the election of Mr. Gillette in 1886.

The persons who have held the office of treasurer since 1879 are as follows:

Mynderse Van Cleef	1879-1885 ;
R. H. Treman	1885 ;
George Humphrey	1886 ;
Frank H. Romer	1887-1891 ;
S. E. Banks	1891-1897 ;
A. B. Hillick	1897-1900 ;
W. J. Davis	1901 to date.

In 1891, Mr. Charles E. Treman was chosen librarian, to succeed Mr. Christiance. He was followed in 1892 by Mr. Thomas C. Perry, who continued in charge to the end of 1900, when Prof. John H. Tanner was appointed to take his place.

Miss Jean L. Halsey, by her long and acceptable service as organist, is more closely identified with the musical interests of the Sunday School than any other person now connected with it. Prof. H. E. Dann was for a long time a most efficient leader of the singing, and continued until his larger duties in the church and elsewhere, made it impossible for him to regularly attend.



PRESENT CHAPEL INTERIOR, LOOKING NORTH

The real strength of the School is, as it must always be, in its teachers. It used to be said by Dr. Fiske, that never in any Church with which he had been connected, was there a corps of teachers comparable in excellence to the men and women who were teaching in our School while he was Pastor.

There are four teachers now in charge of classes in the senior department, who have been in almost continuous service for more than thirty-five years; Mrs. H. L. Wilgus, Mrs. Ellen Boardman Williams, Mr. George R. Williams and Mr. A. B. Brooks. Everyone of them has been, and still is, a source of great strength. Through their long, faithful and efficient service, they have had a large part in the history of the School.

Mr. John S. Reid deserves special mention for his work in the outlying districts. For the last four years, he has successfully carried on a School at East Lawn. Prior to that time, he had helped to build up Schools at South Hill and at Burt's. In the work at East Lawn, he has been efficiently aided by Miss Harriet B. Sumner, and by others from our Church and Sabbath School.

At the present time the School, exclusive of the Home Department, has on its rolls a total membership of 522, made up as follows:

<i>General officers and assistants:</i>		16	
<i>Primary Department:</i>			
Officers (not including teachers)	5		
Teachers and Substitutes	22		
Scholars	150	177	
<i>Intermediate Department:</i>			
Officers	3		
Teachers and Substitutes	12		
Scholars	71	86	
<i>Senior Department:</i>			
Officers	—		
Teachers and Substitutes	23		
Scholars	220	243	
			522
Total number of classes in Primary Department	18		
“ “ “ “ Intermediate Department	10		
“ “ “ “ Senior Department	19	47	

The present order of service is as follows:—At the tap of the bell at 12:15 P. M., or as soon thereafter as the members of the School have time to come into their places from the church, the whole School, rising, join in the doxology, followed by the Lord's Prayer; after which the doors of the primary department are closed.

General exercises, consisting of singing and responsive reading, in which the senior and intermediate departments join, are continued until 12:30 P.M., when the doors of the intermediate department are closed.

After the doors are closed, each department has its own exercises. In the senior department thirty minutes are given to class work, followed by announcements, an occasional brief address or other exercise by some one of the officers or teachers of the School, prayer and song, closing at 1:15.

The names of the present officers and teachers, and the dates from which they have served in any capacity, as nearly as can be ascertained, are set forth in Appendix "C", hereto annexed.

We talk of the decadence of the Sunday School. From the careful study which I have given to the history of the School in the preparation of this account, and from my knowledge of conditions here in the last twenty-four years, I do not believe there ever has been a time when the Sunday School commanded the service of a more devoted or efficient corps of teachers. That the teaching is far from ideal must be admitted; that there are others in the Church, whose services we have been unable to enlist, better fitted for teaching than some of those who now are doing the work, is true now as always. Yet with very few exceptions, every class is taught by a teacher who has been selected with reference to that particular class. There is indeed, I think in every department, a waiting list and regular substitutes—some of whom are not inferior to the teachers whom they occasionally replace.

It is difficult to compare the work accomplished with that which was done in former years. The character of the work, and the conditions affecting spiritual welfare with which the scholars are surrounded, have changed in accordance with the changes in methods and conditions that the years have brought. I do not believe better work was ever done by the scholars, than when they committed to memory the list of Bible verses, as in the olden time. If only that kind of careful preparation, or its equivalent, which we seem to be unable to secure in these times, could be supplemented by our present methods of teaching, then still better results might be expected.

Following the trend of the age, the direct application of the teaching to the character and life of the scholars, has superseded to some extent the teaching of doctrines and biblical facts; though in respect to the latter, I am glad to see evidences of a revival of interest during the present year. The superintendent no longer attempts to direct in detail the work of the School as a whole; but is represented in the primary and intermediate departments by appointees of his own selection, better qualified than he himself would be to conduct and to deal with the questions pertaining to their respective departments.

I know it is in the thought of some of those, whose remembrance dates back to the years of Mr. McChain and his predecessors, that the conditions now are less favorable to spiritual growth and advancement ;—that we have lost in efficiency to accomplish that for which the Sunday School primarily exists. God grant, that it be not so. In the very bigness of the School and the increase of its equipment, there is danger that our energies shall be consumed and our ambition satisfied in simply running the machine. But the Sunday School is still, I believe, the nursery of the Church ; and is still the means of affording to the great majority of our children a religious training that is obtained no where else. Religious methods and conditions have changed. We do not now, as in the times when Dr. Wisner preached, attempt to impress upon the minds of the scholars the terrible condemnation that probably awaits them if they go out of the door unsaved ; and there is at the present time, it must be confessed, a tendency to regard too lightly the obligations of religion, and a failure to deeply realize for ourselves, and to impress upon the minds of the scholars, the vital importance of seeking first the kingdom of heaven ; and yet notwithstanding all the difficulties, the lack of faithfulness in our work, and the tendency of the times, there has seldom been a year so long as I can remember that there has not been at some time a deep spiritual interest ; and while I am not able to give statistics, the numbers that go up out of our Sunday School to membership in the Church, continue to compare favorably with the percentage of the earlier years. That the taking of such a stand may come to have a deeper significance, and mean for each scholar who thus presents himself the supreme decision of his life, should be now the object of our greatest endeavor.

In the preparation of this history, I have been indebted to many people ; first of all to the old secretaries, Halsey, Luce and Carpenter, whose full records, unsurpassed by those of any of their successors, have made it easy to trace the early history of the School ; then, to Mr. McChain, for the full reports which he annually made to the Sunday School and transcribed in its permanent records ; to Mr. Gillette, for the history of the Sunday School which he compiled ; to Rev. Mr. Fitschen, for calling my attention to the entries in the records of the Session, and for many helpful suggestions ; to Mrs. C. B. Wood, Miss Harriet Williams, Miss Hardy, Mr. Uri Clark, and others not now connected with the School, but whose memories antedate the period of Mr. McChain ; and finally, to the many teachers and officers still connected with the School, from whom I have derived much information as to facts, and a more correct impression of the thought and life of the workers of former times.

JARED T. NEWMAN.

APPENDIX A

SUNDAY SCHOOL SUPERINTENDENTS.—1826-1904.

Horace Hunt	April, 1826-Oct., 1826	M. C. Riggs	Oct., 1852-Dec., 1852
Ebenezer Jenkins	Oct., 1826-Nov., 1827	Zenas Parker	Dec., 1852-Dec., 1855
Daniel L. Bishop	Nov., 1827-Nov., 1829	Geo. McChain	Dec., 1855-June, 1876
Isaac Carpenter	Nov., 1829-Nov., 1830	Henry S. Williams	June, 1876-Oct., 1878
H. S. Walbridge	Nov., 1830-Nov., 1831	M. W. Stryker, Act. Supt.,	Oct., 1878-July, 1879
Geo. P. Frost	Nov., 1831-Nov., 1832	A. B. Brooks, " "	July, 1879-Oct., 1879
Harley S. Lord	Nov., 1832-Nov., 1841	Charles F. Blood	Oct., 1879-Oct., 1882
H. S. Walbridge	Nov., 1841-Nov., 1844	George R. Williams	Oct., 1882-Oct., 1891
David D. Spencer	Nov., 1844-Nov., 1846	Brainard G. Smith	Oct., 1891-June, 1893
Joseph Esty	Nov., 1846-Nov., 1847	Jared T. Newman	June, 1893-Dec., 1895
Marcus C. Riggs	Nov., 1847-Nov., 1848	Robert H. Treman	Jan., 1896-Sept., 1902
Stephen Brewer	Nov., 1848-Oct., 1851	Jared T. Newman	Sept., 1902-
George Bartholomew,	Oct., 1851-Oct., 1852		

APPENDIX B

SUNDAY SCHOOL, AVERAGE ATTENDANCE.

			TOTAL				TOTAL
April 1826 to Nov. 1826			86	Oct. 1854 to Oct. 1855			130
Nov. 1826 " 1827			100	" 1855 " 1856			137
" 1827 " 1828			124	" 1856 " 1857			147
" 1828 " 1829			106	" 1857 " 1858			164
" 1829 " 1830			100	" 1858 " 1859			143
" 1830 " 1831			101	" 1859 " 1860			153
" 1831 " 1832			112	" 1860 " 1861			155
" 1832 " 1833			130	" 1861 " 1862		no report	
" 1833 " 1834			135	" 1862 " 1863		"	
" 1834 " 1835			180	" 1863 " 1864		"	
" 1835 " 1836			177	" 1864 " 1865		no report	
" 1836 " 1837			183	" 1865 " 1866		"	
" 1837 " 1838			142	" 1866 " 1867		"	
" 1838 " 1839			132	" 1867 " 1868		"	
" 1839 " 1840			128	" 1868 " 1869		159	
" 1840 " 1841			128	" 1869 " 1870		no report	
" 1841 " 1842			125	" 1870 " 1871		"	
" 1842 " 1843			110	" 1871 " 1872		160	
" 1843 " 1844			125	" 1872 " 1873		160	
" 1844 " 1845			125	" 1873 " 1874		155	
" 1845 " 1846			108	" 1874 " 1875		135	
" 1846 " 1847			114	" 1875 " 1876		133	
" 1847 " 1848			123	" 1876 " 1877		130	
" 1848 " 1849		no report		" 1877 " 1878		no report	
" 1849 " 1850		"		" 1878 " 1879		"	
" 1850 to Oct. 1851			106	" 1879 " 1880		193	
Oct. 1851 " 1852		no report		" 1880 " 1881		no report	
" 1852 " 1853			108	" 1881 " 1882		"	
" 1853 " 1854			119	" 1882 " 1883		184	

TOTAL					TOTAL						
Oct.	1883 to Oct.	1884	-----	172	Jan.	1894 to Jan.	1895	-----	248		
	1884	"	1885	-----	205		1895	"	1896	-----	220
	1885	"	1886	-----	240		1896	"	1897	-----	232
	1886	"	1887	-----	224		1897	"	1898	-----	275
	1887	"	1888	-----	218		1898	"	1899	-----	263
	1888	"	1889	-----	232		1899	"	1900	-----	244
	1889	"	1890	-----	222		1900	"	1901	-----	240
	1890	"	1891	-----	223		1901	"	1902	-----	254
	1891 to Jan.	1893	-----	216		1902 to Sept.	1902	-----	274		
Jan.	1893	"	1894	-----	206	Sept.	1902	"	1903	-----	276

APPENDIX C

OFFICERS AND TEACHERS CONNECTED WITH THE PRESBYTERIAN SUNDAY SCHOOL JANUARY, 1904, WITH DATE OF FIRST APPOINTMENT TO ANY POSITION EITHER AS OFFICER OR TEACHER IN THE SCHOOL.

The number opposite each name indicates position of photograph in the group picture of the present Sunday School corps. Photographs of Mrs. D. F. Finch, Miss Minnie C. Atwater and Mrs. W. F. Major, appearing elsewhere, are omitted from this group. The maiden names of teachers married since they became connected with the School are given in parentheses.

THE SUNDAY SCHOOL COUNCIL.

Rev. J. F. Fitschen, jr. (1)	-----	Pastor
Mr. Jared T. Newman (2)	-----	Superintendent
Mr. Robert H. Treman (3)	-----	Assistant Superintendent
Mr. Arthur B. Brooks (20)	-----	Elected from Senior Department
Mr. Duncan C. Lee (41)	-----	Superintendent Intermediate Department
Miss Lou F. Terry (47)	-----	Elected from Intermediate Department
Mrs. Roger B. Williams (57)	-----	Superintendent Primary Department
Mr. Roger B. Williams (61)	-----	Elected from Primary Department
Mr. John S. Reid (4)	-----	Superintendent of Home Department

OFFICERS.

Superintendent	-----	Mr. J. T. Newman (2)	-----	appointed teacher, 1879
Assistant Superintendent	-----	Mr. Robert H. Treman (3)	-----	" assistant secretary, 1880
Secretary	-----	Mr. Edwin Gillette (5)	-----	" teacher, 1880
Treasurer	-----	Mr. William J. Davis (6)	-----	" precentor, 1895
Librarian	-----	Mr. John H. Tanner (7)	-----	" librarian, 1898
Assistant Librarian	-----	Mr. David F. Hoy (8)	-----	" assistant librarian, 1902
Assistant Librarian	-----	Mrs. J. H. (Clara Williams) Tanner (9)	-----	" teacher, 1888
Pianist	-----	Miss Jean L. Halsey (10)	-----	" teacher, 1876
Precentor	-----	Mr. F. A. Mills (11)	-----	" precentor, 1903
Usher	-----	Mr. Edward S. Preston (12)	-----	" usher, 1902
Usher	-----	Mr. Morris T. Banks (13)	-----	" usher, 1902
Usher	-----	Mr. Henry G. Carpenter (14)	-----	" usher, 1902
Usher	-----	Mr. S. Edwin Banks (15)	-----	" teacher, 1884

Mr. Charles E. Treman (28)-----Chairman of Committee on Benevolences
Miss Cornelia Burritt (16)-----Chairman of "Sunshine" Committee

SENIOR DEPARTMENT.

[No appointment of superintendent of senior department having been made for the year 1903-4, the department is in charge of the general superintendents.]

TEACHERS.

Mrs. H. L. (Sarah Esty) Wilgus, (17)	-----	appointed teacher, about 1845
Mr. George R. Williams, (18)	-----	appointed teacher, 1866
Mrs. G. R. (Ellen Boardman) Williams (19),	-----	" " 1866
Mr. Arthur B. Brooks, (20)	-----	" " 1867
Miss Ada M. Stoddard, (21)	-----	appointed treasurer, 1868
Mr. T. G. Miller, (23)	-----	appointed teacher, 1873
Miss Charlotte E. Williams, (24)	-----	" " 1879
Mrs. M. (Elizabeth Treman) VanCleaf, (25)	-----	" " 1881
Mrs. D. F. (Louise Beers) Finch,	-----	appointed supt. primary dept., 1882
Miss Ella S. Williams, (26)	-----	appointed teacher, 1884
Mrs. L. C. (Georgia Beach) Perry, (27)	-----	" " 1885
Mr. Charles E. Treman, (28)	-----	appointed assistant librarian, 1887
Mr. John S. Reid, (4)	-----	appointed teacher, 1892
Mr. John G. Brooks, (29)	-----	" " 1897
Mr. George C. Williams, (30)	-----	" " 1901
Mr. William J. Reed, (31)	-----	" " 1902
Mrs. J. R. Robinson, (32)	-----	" " 1902
Mrs. D. (Helen Angell) Roe, (33)	-----	" " 1903
Miss Maude E. Wheeler, (34)	-----	" " 1903
Mrs. J. R. Bergen, (35)	-----	" " 1903
Mr. L. H. Brown, (36)	-----	" " 1904

Mrs. VanCleaf and Mrs. Finch substitute for each other, having in charge the same class.
Mr. J. G. Brooks resigned about the same time that Mr. Brown was appointed, in January, 1904.

SUBSTITUTE TEACHERS.

Miss Mary E. Humphrey, (22)	-----	appointed teacher, 1869
Miss Louise H. Williams, (37)	-----	appointed substitute teacher, 1903
Mrs. W. D. Graves, (38)	-----	" " 1904
Miss Minnie C. Atwater,	-----	appointed teacher, 1877
Mrs. B. G. Smith, (39)	-----	appointed supt, intermediate dept., 1901

INTERMEDIATE DEPARTMENT.

Superintendent, Mr. Duncan Campbell Lee, (41), appointed teacher, 1893.

Assistant Superintendent, Mr. Elmer A. Denton, (42), appointed teacher, 1895.

In charge of Music, Mrs. D. C. (Elizabeth Williams) Lee, (43), appointed teacher, 1884

TEACHERS

Miss Hattie C. Torrey, (44)	-----	appointed teacher, 1888
Mrs. E. A. (Mary Moore) Denton, (45)	-----	" " 1891
Miss Sarah E. Sheffer, (40)	-----	" " 1892
Mrs. W. Hazlitt Smith, (46)	-----	" " 1894
Miss Lou Terry, (47)	-----	" " 1897
Mrs. F. J. Alberger, (48)	-----	" " 1898
Mr. Clinton L. Babcock, (49)	-----	" " 1899
Miss Clara B. Seaman, (50)	-----	" " 1899
Miss Lizzie Bessac, (51)	-----	" " 1899
Miss Ruth Miller, (52)	-----	" " 1900
Miss Mary Stowell, (resigned), (53)	-----	" " 1900
Mrs. W. J. Reed, (54)	-----	" " 1902



SUNDAY SCHOOL, OFFICERS AND TEACHERS, 1904

PRIMARY DEPARTMENT.

Superintendent, Mrs. R. B. Williams, (57)-----	appointed teacher, 1884
Assistant Superintendent, Mrs. H. E. (Lois Hanford) Dann, (58)-----	“ “ 1884
Secretary, Mrs. W. H. (Emma Halsey) Miller, (59)-----	“ “ 1870
Treasurer, Miss Mary C. Wood, (63)-----	“ “ 1884
Pianist, Mrs. H. C. Elmer, (60)-----	appointed pianist, 1901
Precentor, Mrs. Henry L. Hinckley, (67)-----	appointed teacher, 1893
Librarian, Mr. Roger B. Williams, (61)-----	“ “ 1880

CHAIRMEN OF COMMITTEES.

On Charites, Mrs. George S. Rankin, (65). On Fête Days, Miss Mary C. Wood, (63).

TEACHERS.

Miss Carrie S. Cowles, (62)-----	appointed teacher, 1881
Miss Mary C. Wood, (63)-----	“ “ 1884
Miss Abigail Brooks, (64)-----	“ “ 1886
Mrs. G. S. (Sarah Atwater) Rankin, (65)-----	“ “ 1889
Mrs. J. S. Reid, (66)-----	“ “ 1893
Mrs. H. L. Hinckley, (67)-----	“ “ 1893
Miss Louise S. Johnson, (68)-----	“ “ 1897
Mrs. J. (Nellie Parrott) Dick, (69)-----	“ “ 1897
Mrs. J. F. (Ruth Williams) Fitschen, jr., (70)-----	“ “ 1897
Mrs. C. E. Stevens, (71)-----	“ “ 1898
Mrs. G. S. Tarbell, (72)-----	“ “ 1899
Miss Mabel Almy, (73)-----	“ “ 1901
Miss Helen E. Finch, (74)-----	“ “ 1901
Mrs. M. T. Banks, (75)-----	“ “ 1903
Miss Bertha Wells, (76)-----	“ “ 1904

KINDERGARTEN TEACHERS.

Miss Mary E. Rankin, (55)-----	appointed teacher, 1898
Miss Susie M. Hoyt, (56)-----	“ “ 1903

SUBSTITUTE TEACHERS.

Miss Susan Ackley, (77),-----	appointed teacher, 1881
Mrs. W. F. Major-----	appointed supt. primary dept., 1891
Mrs. J. T. (Jane E. Williams) Newman, (78)-----	appointed teacher, 1884
Mrs. R. H. Treman, (79)-----	“ “ 1887
Miss Elizabeth S. Ingersoll, (80)-----	appointed substitute teacher, 1903.

HOME DEPARTMENT.

Superintendent, Mr. John S. Reid, (4).

VISITORS.

Miss Carrie S. Cowles,	Miss F. Rankin,
Miss Anne Northrup,	Miss L. Platts,
Miss Estelle V. Terry,	Miss Ida Van Auken,
Mrs. P. J. Herron,	Miss A. Masters,
Mrs. E. P. Thompson,	Mrs. F. Alberger,
Miss Laura Atwood,	Mrs. Jessie Genung,
Mrs. E. A. Colegrove,	Mrs. A. Brown,
Mrs. Hattie Bouton,	Mrs. C. H. Williams.

EAST LAWN SCHOOL.

Superintendent, (since 1899), Mr. John S. Reid.
Teacher, (since 1900), Miss Harriet E. Sumner.

The Greetings

FRIDAY evening the Church received the greetings of its friends. Rev. Robert T. Jones, D.D., of the Park Baptist Church, voiced the congratulations of our sister Churches of Ithaca, and spoke on "The Co-operative Work of the Churches for the City's Welfare"; Rev. John S. Niles expressed the cordial regard of the First Presbyterian Church of Ulysses (Trumansburg), and spoke on "The Young People's Part in the Work of the Church"; Rev. George Black Stewart, D.D., President of Auburn Theological Seminary, brought the greetings of that institution and of the Presbytery, and spoke on "The Education and Qualification of Trained Leaders for the Church's Work." Abstracts of these addresses follow.



Co-operative Work of the Churches for the City's Welfare

Dear Mr. Fitschen and Members of the First Presbyterian Church of Ithaca :

Your sister Churches in the city desire through me to extend to you their greetings at this hour upon the rare experience given you of completing one hundred years of work and service as a Christian Church. It is the privilege of but few religious organizations to claim such a dignity. Besides associating you with the greater portion of our country's history, it gives you a long line of men and women of God as your special spiritual ancestry, and the memory of their consecrated work for Ithaca and for the world, as a heritage. To have had a part in establishing the moral life of a community and of standing for its enlargement and protection through long decades of years, issuing in results as happy and assured as face us now in our beloved city, is a privilege of which any religious body may be proud. And especially when it faces the world at the expiration of that time, as you do to-day, strong in numbers, noble in equipment, clean and true in character, and Christly in purpose.

Your sister Churches, though younger in their origin, know well what all this means. What ideals you had to maintain, what efforts put forth, what faith you had to have in dark hours, what delicate decisions you had to make in moments of exigency, what sharp testings you confronted, what temptation you met to lower high standards, what trying of faith and patience you endured, what defeats you suffered and what victories achieved, we know it all, and so bring you in this hour of your joy and honor, our

fraternal greetings, praying that God will permit you to enter upon the new century of your life as a people, with His truest blessing resting upon your labors, His own deepest joy in your hearts, and His divine guidance so with you, that your future may surpass in every feature of Christian service your splendid past. With these words of greeting from your sister communions in Ithaca, permit me to ask your thought for a few minutes to the question as to how we may unite our labors as Churches, in larger and more effective ways for our city's welfare. And it is only just to say, at the outset, that the question is one of your own choosing, indicating that, while glad of your noble past and its great memories, you most of all desire to meet the present and the future with the spirit and expectations of a true Church. In this we are all one with you, and trust that our thought of it together may suggest something, at least, that will more livingly justify our title to be Churches of our Lord and Saviour, Jesus Christ.

And in the first place I want to say, that I think the question of co-operation between the Churches for the city's welfare has never been properly realized by us, or its great possibilities and obligations understood. Because we have each found so much to do in our own particular fields, and with our own special constituencies, we have gotten into the habit of laboring for those alone. And indeed that has actually been the way we have done. We have labored consumingly in our own particular fields, and then as things of general interest have come up, have come together for the time to consider them. But it has been as side issues, as matters to which we have not given the time and thought bestowed upon our own work. Now my thought is that while we must and should give our largest attention to our particular forms of labor, we ought to be united in some organized, definite way to deal with these more general questions of our city's life. This, then, understood, let us ask in what specific directions such greater care and thought may be exercised.

There is first the question of the religious uplifting of our city; the reaching of the many families and individuals who are never touched by our Churches. How much could be accomplished in this direction, if our united thought and prayer and effort were put upon it! United services for a time, for instance, under wise and experienced leadership, has often been the means of awakening the religious life of a whole city, and achieving results which years of work by individual churches could never have accomplished. Then, too, religious canvasses undertaken at times by the united Churches of the community are another way of bringing to the knowledge of Christian workers the large class of people, nominally Christian and wholly unchristian, who are living in neglect of all religious opportunities. Then, too, there are always neglected portions of our towns and cities, like, for

instance, the northwest section of our own city, where it is a fair question whether some form of religious effort should not be instituted. Then, too, there are specific populations in our midst, needing the best thought and care we can give them. The great student body, for instance, how important it is that we do our best for them from the standpoint of religious men and women! What problems and responsibilities their presence presents, and how manifestly unprepared we are, as separate religious bodies to deal with them! And there is our colored population, helpless children of a past bondage, needing much at our hands. And then there are special importations of people, like the Italians who were among us last year, whose religious needs should have been our concern. Then, too, in the matter of the common moral welfare, such as the prevention of crime, the problems of temperance and of the poor, the question of higher political ideals, and much else that concerns the moral condition of our community. How much more could be done in all these matters, if the combined wisdom and consecration of our Churches, in some definite, recognized way, could be brought to bear upon them.

And now may I make the suggestion which has come to me as the outcome of these considerations? Would it not to some degree help the solution of this question if there existed a large, general committee, composed of the Pastor and two or three interested people from each of our Churches, appointed annually, whose work would be to meet at stated intervals and consider all those questions which pertain to our common religious obligations? The question, for instance, of the saloon, of increasing religious interest and sensibility in our community at large, of meeting special exigencies like those brought upon us by the flood a few years ago, or the epidemic last spring. How much better the work of sympathy and helpfulness and social purification could be accomplished in these things, if the Christian intelligence of our whole city were united upon them! But this is offered simply as a suggestion to bring our discussion to some form of practical outcome, and can readily be set aside for any other promising better results.

We close, therefore, expressing the hope that this great and strong Church, having on its roll many of the ablest and most consecrated men and women in our community, and looking back over a hundred years of noble service for Christ, will lead its sister Churches in Ithaca in working out to a practical conclusion this matter of a more real and effective co-operation of our Churches, which it has itself suggested, and bring results to our city which will make its whole life social, business, domestic and religious, nobler and better than our present methods have made it possible to achieve.

ROBERT T. JONES.

The Young People's Part in Church Work

THE First Church of Ulysses brings her most cordial greetings and hearty congratulations to the Second Church of Ulysses.

There is not in our hearts the remotest suspicion of envy because you have outstripped us in numbers and influence. How could there be in view of the fact of our close relationship!

We rejoice with you in the hundred years of prosperity and the tokens of God's blessing upon your present labors, and are thankful that in the beginning we had some small share in helping to establish your Church. Your first Pastor, Dominie Mandeville, was ours also, and as the historian says that Trumansburg was then the more important place, it is fair to presume that the larger part of his support came from the larger Church. At any rate there was one of the Elders in the First Church, a Mr. Atwater, who paid from his own pocket one hundred dollars toward the meager stipend of the minister.

In those days, however, I have no idea that the two Churches were in any sense rivals or that one regarded the other as in any sense inferior. Both were struggling to advance the cause of Christ and joined hands and purses to aid each other in doing the most good.

So to-night it matters nothing whether one is mother and the other daughter or whether we are but sisters. From the height of our one hundred and one years we do not look down upon your meager century; but come to clasp hands and show you our hearts and tell you how thankful we are for all the good way in which the Lord has led you and for all the success and honor with which He has crowned your splendid efforts.

The special subject assigned me is "The Young People's Part in Church Work." If this Church is to be in the coming century what it has been in the past, the young people must be trained to do its work. The various young people's organizations should be used as training schools for Christian workers.

In the Sunday School such changes should be made that the pupils who graduate from it shall know something more than the stories of the Bible and the moral to be drawn from them. They should be trained to use the Bible as the "sword of the Spirit."

The Boy's Brigade is a training school in manliness and ought to fit the men of the next generation to take a more active part in the more spiritual phases of Church work.

In the Christian Endeavor Society practice is given in the various forms of Christian effort under the direction of the Pastor. He sends them to visit the sick, to look after the careless, to encourage the beginner. And then in their prayer-meetings they learn how to express for the edification of others the thoughts of God in both prayer and remark. They are learning the trade. Just as the apprentice at a trade is kept at work on the same bench with his master, to watch him, to get ideas from him, to help him as opportunity offers, so the young Church-member should be present at the regular services of the Church, become familiar with its activities, and be glad whenever a chance comes of taking a hand in them. If that spirit is fostered, if the young people are taught to love the Church and to be eager to have a share in its work as soon as they make themselves capable of doing it, the future of the Church is safe.

The young people's part is to fit themselves for work and begin to do it "For Christ and the Church."

JOHN S. NILES.*

*Mr. Niles' grandmother, Mrs. Mahlah Niles, and his father, Rev. William A. Niles, D.D., were both members of this Church, which rejoices therefore to account him a grandson and great-grandson.

The Education and Qualification of Trained Leaders for the Church's Work

Mr. Moderator and Friends of the First Church of Ithaca :

IT IS my pleasure and honor to bring to you on this occasion the salutations of the Faculty of your Seminary at Auburn, and in its name to congratulate you upon the splendid history of these hundred years, the prosperity and influence of your present life, and the promise of your growing strength and widening interests for the future. The ties that bind us together as a Church and a Seminary are many and precious. You, sir, have already fittingly alluded to them, and I therefore will only add that we recognize our special obligation to this Church and hold you in most affectionate regard because of your unceasing interest in our work and the generous support you have always been forward to give. The personal friendship existing between the several members of the Faculty and the Pastors and members of the Church are by us most highly prized. For myself I may be permitted to say that from the day you called Mr. Stryker to be your Pastor, now a quarter of a century ago, I have not ceased to have the keenest interest in your welfare and to count among my dear friends an increasing number of your people.

While I hold no commission from the Presbytery, as I do from the Faculty, to present to you its felicitations at this time I yet feel confident that I am well within the bounds of truth when I say that Presbytery holds this Church in high esteem because of its loyalty to all Presbyterian interests and activities and because of its abundant labors in the Lord. You are known in all the Churches for your work of faith and patience of hope and labor of love, and your praise is everywhere spoken. I well recall the meeting of the old Synod of Geneva when the Presbytery of Cayuga wooed and won you from the Presbytery of Geneva, a result the Presbytery has always rejoiced in.

For the Seminary, for the Presbytery, I wish you during the coming centuries increasing favor with the Lord and increasing power among men. As in the past so in the future, may you be blessed and be a blessing, only more abundantly.

I am to speak to you upon the Qualifications and Education of Trained Leaders for the Church's Work.

The Church has many functions. There is the function of worship. It is her prerogative to call men to the worship of Almighty God and to inspire them to worship Him in a fitting manner. There is the function of instruction, in which she leads men into the paths of the great truths that bear upon character and conduct and destiny. There is the function of social service, in the performance of which she inculcates and exemplifies the high social duties man owes to fellowman. There is the function of evangelization, by which she wins men to the discipleship of Jesus Christ and reconciles them to God. These and other functions mark the Church as a great and influential institution in human society. This institution needs leadership of the highest and most skillful character, leadership that is fully qualified and thoroughly equipped to bring the Church to her truest life and largest efficiency.

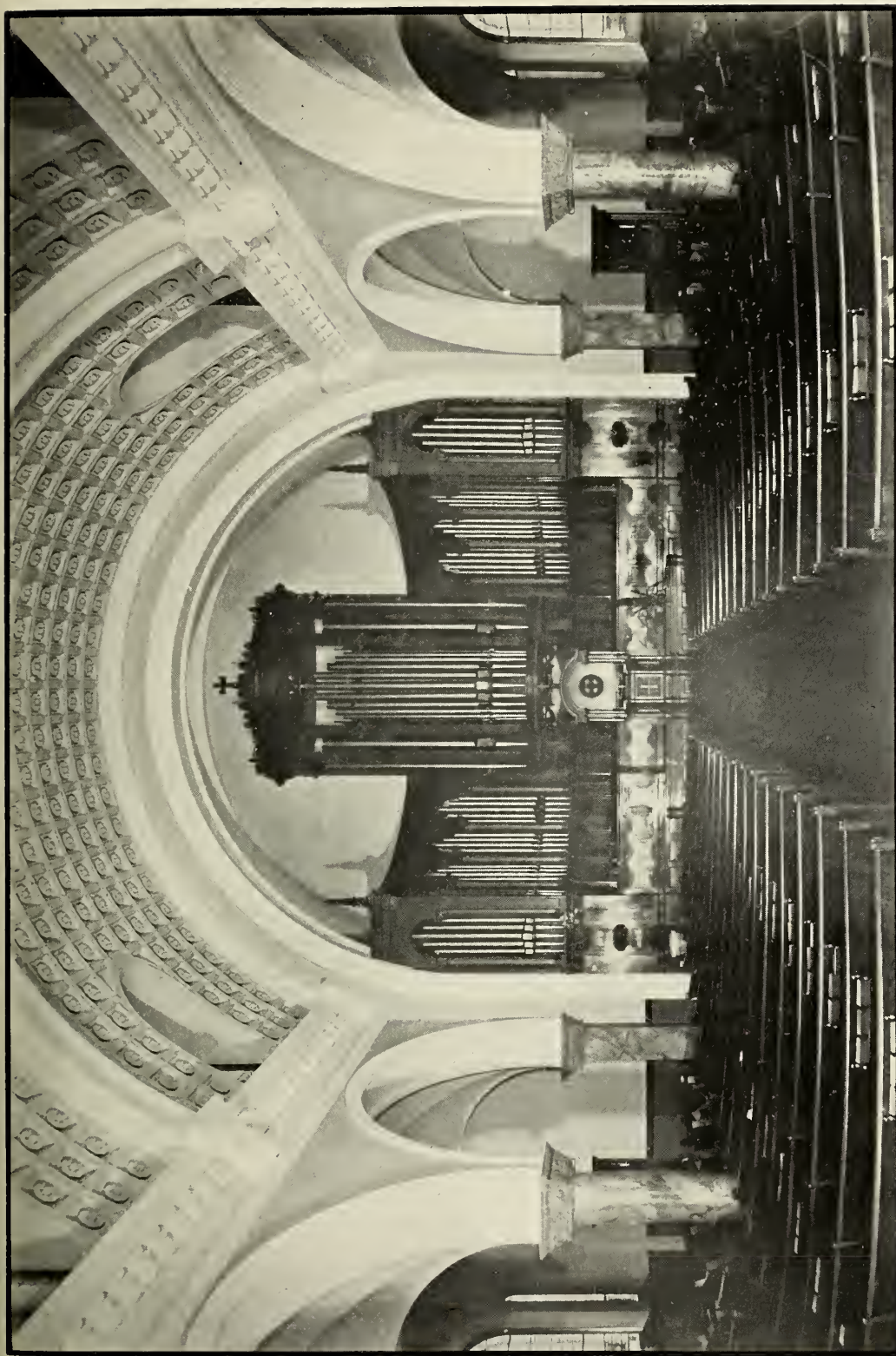
I. Qualifications.

1. The first and fundamental qualification is that of character. The minister must be a man, every whit a man, with a conscience void of offence toward God and toward man. He must be above reproach and must deserve this high repute. Without a pure heart and clean hands he should refrain from this ministry. He needs to commend himself to every man's conscience as a genuine man and a true disciple of Jesus Christ.

2. The second qualification that I would name is ability to bring things to pass. He must not only be good but good for something. If a man is to lead forces he must be a force himself, an effective force. It is but simple, though sometimes severe, justice the world metes out to failures. The worship it offers to success may be excessive but it is essentially proper. It rightly demands success, though it may err in its notion of what constitutes success, in the ministry. There is no place in this office for men who cannot succeed. Those who enter it must be able to accomplish results. Effectiveness is properly demanded of every one of them, or else, their resignation, in the language of the colored congregation "is handed in to them."

3. Capacity for leadership. This includes such fine qualities as tact, executive ability, common sense, ability to manage men and to master situations. The odor of sanctity pervades these reputed secular virtues, and no minister can afford to despise them. No minister is qualified to enter this responsible leadership unless he have them in fair degree.

4. Every minister ought to have a sense of humor. I would not say it is



INTERIOR OF PRESENT EDIFICE, FROM WEST END

a *sine qua non* but I would say that without it he suffers a serious handicap in his race for the most resultful ministry. The sense of humor is in the last analysis the sense of proportion, and it is difficult to see how a man can come to his own in this calling so full of delicate adjustments unless he is able to put truths of doctrine and elements of character and facts of conduct and phases of life in their proper relations and assign to them their true values. If he be thus able, he will not mourn where he ought to laugh, nor will he miss the point of a joke in his search for the point of a truth.

5. Other qualifications might be mentioned, but I will add only this one, scholarship and the mental training which it implies. Every minister may not be a scholar, indeed may be more effective because he is not, but he must have scholarship. He must have studied, and studied hard and continuously, and he must have gathered the results of study in a full and accurate knowledge of the truth that he teaches, in a growing facility of mind for the acquisition of truth. He may never cease to be a student, else he ceases to grow and his ministerial power enters upon its decline. He must bring forth new as well as old things out of the treasure-house of truth. However large his past acquisitions may be or however free his facility of utterance, he may not hope for growing power if he be not a diligent and painstaking student.

II. Education of Trained Leaders.

The education of ministers for their office may be spoken of as general and specific. The general education would include all that training which precedes and is external to the training in the Theological Seminary, by which the minister is qualified to be regarded as an educated man. Regarding this it is sufficient here to say that it ought to be extensive, thorough and continued through a period of years. It is a wise provision that we have at the Seminary by which we require all applicants for admission to offer a College diploma, if they be under twenty five years of age, and if over that, we only accept, in lieu of a College diploma, examinations in subjects, which cannot be successfully taken without an equivalent of two years of special study in prescribed subjects. It is simple folly for a man to think he can pursue to advantage the present difficult and highly specialized theological curriculum without a substantial foundation laid in general culture.

With reference to the specific or professional studies of the theological student, I desire at this time to make three remarks.

1. These young men are to be prepared for the practice of a profession. Of course, you will not understand me to favor professionalism or anything

else for which that term, so offensive to every right-thinking man, stands in connection with the ministry of the Gospel. The minister may not descend to a professional attitude toward his work or carry about with him the air of professionalism.

Nevertheless, he is a practitioner in a profession and his preparation should fit him for the performance of its duties. This is the object of all the best professional schools. They aim to send forth their graduates fully equipped to enter upon the practice of their chosen profession. This must be the aim of the Theological Seminary if it is to be in the front rank of these schools. It may not seek to inform its students in the lore of their profession, except so far as it may prepare them more thoroughly for its practice. The minister may be learned, but he must be a skillful practitioner. He ought to be scholarly rather than a scholar, and studious rather than a student. The Seminary must give him this kind of training.

2. The theological student is to be trained rather than taught. By this I mean to distinguish between telling him things and directing his powers in the doing of things. This is a question of method. There are certain departments of the theological curriculum where the chief function of the instructor is that of imparting information. Here he may as easily and as effectively instruct a large number as a small, and in a way, he may do better work with the larger number of students. But these subjects are comparatively few and are growing less. The best pedagogical method for the Seminary is to set the young men at once to the doing of the things they will have to do when they go out into their life work. The way to learn to do anything is to do it. This is an expensive method, because an instructor can in this way direct the work of only a small number of students, and there must, therefore, be a large number of instructors in comparison with the number of students. This is one of the reasons why we need a larger Faculty at the Seminary. One Professor in the New Testament would be ample for teaching many more students than we have, if he is merely to tell them about the New Testament. But if the students are to be trained to use their New Testaments intelligently and effectively then several professors are needed to direct their work. The same remark may be made regarding all the other departments of the Theological School. When the Seminary is able fully to carry forward its work after this plan its value to the students and hence to the Church will be vastly augmented.

3. The theological student is to be trained in habits of self-direction.

There is no pursuit in life which allows larger liberty than the ministry. Here is no task-master in the person of a client, whose case must receive

due attention, in the person of a customer whose wants must be supplied, in the person of an employee who must be kept busy. The minister may do his work when and how he please, and if he please not to do it at all, alas, is sometime the case, he may; of course, always with the fair probability that he will be, like a good thing, passed along from congregation to congregation with ever-accelerated velocity. The minister who aims to be faithful and diligent, must be his own task-master. He must sit as a constant sentinel over his own ministerial self. For this difficult and exacting duty toward himself and his work he must be prepared in the Seminary, a kind of preparation that is most difficult to give. The Seminary must so adjust the student to required work and toward his instructors that he will learn how to manage his time, how to form his ideals, how to estimate values. He must acquire fixed habits of study and work. He must get skill in the matter of his own adjustments to the various demands upon his time and interest. This is a matter too technical for elaboration here but I desire to say that this task lays a heavy burden upon the Seminary, requiring increased equipment in Faculty and in library facilities. But the Seminary must not shrink from taking up this burden nor its friends fail to provide for it the means for bearing it.

It is abundantly apparent that the training of young men for this high moral and religious leadership is an imperative obligation upon the Church, and that the Church which neglects or slightly discharges this duty does so at her peril. This congregation, in the deep and abiding interest which its Pastors and members have taken in Auburn Seminary throughout its whole history, a history almost coterminous with your hundred years, has shown that it had a keen appreciation of its obligation in this regard. Most nobly have you discharged this obligation and therein have been of incalculable service to the Church in securing for it a qualified and trained ministry.

GEORGE B. STEWART.

Home-Coming Day

SATURDAY, January twenty-third, was observed as Home-Coming Day. Owing to the time of year and the severity of the weather, not many former members were able to return. "Warmest greetings to all the home-coming members of our beloved Church from a fellow member of sixty-seven years' standing" was the message sent by our oldest resident member.* Many letters from former members were received; in some of them gratitude is expressed for help received here in beginning the Christian life and service. A few excerpts follow:

From TAPPAN HALSEY :—"I am still, at the age of 59 years, in the Sunday School, where I have been since when, in 1852, I received a Bible as a reward from my revered teacher Nancy Beers. I am an Elder in the Kenwood Evangelical Church, Chicago, where I have been an officer since its organization about twenty years ago. I mention these facts to show you that the work done by the faithful workers of the Ithaca Church goes on spreading and reaching farther each year Henry VanDyke says of the dews of Mt. Hermon that some fall every morn on St. Mary's church and its faithful physicians gather a handful and find it cures all ailments, and that this dew must be Christ's 'Commandment that ye love one another'. This is my message to the dear old Church at Ithaca."

From CHARLES H. BLATCHFORD :—"My years of membership in your Church while I was a student at Cornell University are a very delightful memory, especially the excellent sermons of Dr. Fiske and my attendance in the class of Prof. Lee."

From REV. BEVIER SMITH, (see page 65, no. 32) :—"My relationship to the Ithaca Pres. Church will always be a close one for it was within her walls that I, a lad of twelve, made my first public confession of Christ, and enlisted among His followers. I look back with a feeling of deep gratitude toward those blessed influences both in the home and in the Church and Sunday School, that led me to give myself to the Master as a disciple and worker of His."

From REV. ALFRED T. VAIL, (see page 64, no. 22) :—"It is hardly needful for me to say that the Ithaca Pres. Church is very near to my heart. It was in this Church during my junior year in Cornell, in 1879, that I first bowed the knee in confession of Jesus Christ as my Savior and Master The warm-blooded earnest sermons of Dr. Stryker went home to my heart. . . . It was the ounce of Dr. Stryker's pressure upon my coat button in the vestibule of the church one morning that made me feel that in him I had a personal friend. Afterwards I talked the matter over with him at close range in his study Soul longings arose within that could not be satisfied with what was found by investigation of the 'garments of God' in nature. I must have God as my friend, and found Him such through the Gospel of Jesus Christ, preached and taught in your Church. Here I formed a warm friendship with Jared T. Newman, who was thinking along the same lines with me, and who took such a personal interest in me that I was brought out into the open as one seeking and accepting Jesus Christ. At the same time I had begun to earnestly consider the Bible for myself to see if these things were so. I am greatly indebted to one of your excellent Christian men, George R. Williams, who was my S. S. teacher in one of the little rooms of the old chapel. There I used to fire some questions at him that must have been embarrassing at times. But by his Christian

* Those now living who have been longest in the membership of this Church are :

Mrs. Jerusha Parker (Whaley) Van Kirk, united on confession in 1831, now non-resident,	
Mrs. Mary Hardy Williams, on conf., 1836,	Mr. Luther J. Sanford, on conf., 1846,
Miss Harriet N. Williams, on conf., 1837,	Mrs. Estella Hazen Blood, on conf., 1847,
Mrs. Caroline B. Wood, on conf., 1838,	Mrs. Sarah Esty Wilgus, on conf., 1848,
Miss Jane L. Hardy, on conf., 1843,	Miss Harriet VanHoesen, on conf., 1848,

courtesy and kindness and the personal consideration with which he met me, he won me to himself, and helped win me to the simplicity of the Gospel of Jesus Christ It was in a corner of the chapel, in a prayer meeting of young men on Sundays, that I began to pray and speak for Christ. During my junior year, one Sunday morning upon the spot where you are now gathered, together with my friend Newman, and a Miss Brown, I bowed to Christ in confession and baptism. Under the guidance of Dr. Stryker, and by the encouragement of George Williams, I entered Auburn Seminary with fear and trembling, a student for the gospel ministry. I cannot tell how much I am indebted to the friends in the Ithaca Pres. Church for starting me in Christian life and work. I have gone on in the spiritual life and strength there received, supplemented with the renewed help of God, preaching God's word now for nearly twenty years. In a new church building, in the centre of the growing city of Buffalo, with an increasing work upon my hands, I continue until this day. As you did for me, may you help light many a student of the great University in your midst, with that true Light beyond any light of nature, even with 'that Light that lighteth every man that cometh into the world'."

From REV. LEWIS HARTSOUGH:—"A few days after my birth Mrs. Daniel Bates took me in her arms, devoutly saying:—"This boy must preach the gospel". Her faith, with mother's never faltered in this which I began to do fifty-two years ago last August We moved to Varna in the summer of 1843, and when the branch Church at Varna was organized from your Church father was made an Elder, and I was converted in early boyhood in the gracious revival that at once followed that organization and added some sixty members thereto My connection with the main Sunday School at Ithaca began in the Infant Class, grading up till I reached the Bible Class On going to Ithaca mainly for school advantages, I transferred my membership to your Church, was a member of its choir, also of a Bible class and Superintendent of a branch school down at Fall Creek. I generally led the singing in the main Sunday School. After listening to my oration on Oliver Cromwell at commencement exercises of Ithaca Academy in the Town Hall, July 14, 1848, Daniel Bates offered me a good education at Harvard University if I would become a lawyer. I graduated, instead, at Cazenovia Seminary in 1852 Had there been a fund that I could have used in completing an education so my health could have been saved me, I presume I would never have left the Church of my spiritual birth. Hence I threw in my lot with the Methodist Church. The Conference I joined met in Ithaca in July, 1851. Receiving my first appointment, I called on Mrs. Daniel Bates; her parting words were:—"Now, Lewis, *do not tell sinners to try to get religion, but tell them to surrender to Christ and He will save.*" Blessed ordination! and it was always heeded I was obliged to change climate and so went west to my great advantage. (see page 63, no. II.) Altogether, in the active work of the ministry, I have travelled some 400,000 miles, have made 9,000 pastoral visits and have preached at least 1,500 times. I have published, with a partner in each, two music books—*The Sacred Harmonium* (1864) and *Beulah Songs* (1879), besides, as Musical Editor, two other books. (His best known hymn is *I hear Thy welcome voice that calls me Lord to Thee.*) This song, words and music, was the gift of the Holy Spirit in one of the most successful revivals of my ministry. So many, many have told me how this song has helped them; and so, with grateful heart, I have thanked the blessed Spirit for its gift. . . . My relation with your choir in those early days was an inspiration to me that the other singers little knew. I most gratefully acknowledge that I owe very much to my early Presbyterian training. The Lord has been gracious to me and I would acknowledge His 'Leading Hand.'"

It was a source of regret that Mr. Zenas Parker, who had been asked to write a Poem for this occasion was prevented by illness from being present. In his absence it was read by the Pastor. Mr. Parker was formerly a member of this Church and Superintendent of its Sunday School from 1852-55, at which time he was Principal of the Lancasterian School. He now resides at Bath, N. Y., "bringing forth fruit in old age."

THE POEM

STANDING on this holy platform,
On this centenarian plain,
Hallowed thoughts and sacred memories
Are crowding on my brain.
Three and fifty of God's cycles,
Covering all my manhood's prime,
Leave their fadeless footprints
On the sands of time.

Here I came a pilgrim stranger,
Came with you to lose or win,
Asked for fellowship and shelter,
From the blighting curse of sin ;
Asked to be enrolled a member,
And you took the stranger in.

Then we stood and vowed together,
Vowed we'd keep our honor bright ;
Vowed that God should be our Father,
And Bethlehem's Babe should be our light.
Vowed we'd guard this sacred alter,
Till our spirits took their flight.
Were we earnest—did we mean it ?
Have we kept that solemn vow ?
Let the voice of conscience answer
When at the cross we bow.

A hundred years at God's commanding,
This has been a Christian Church ;
Hark—the echo, how it thrills the living soul ;
How it spans the mighty distance
To the blood-washed sinner's goal,
Waking there in that bright throng
The matchless music of immortal song.
Just a century of Sabbaths,
Sanctioned by Jehovah's choice ;
Just a century of sermons,
Uttered by the human voice.

A hundred years of fervent praying
For the Spirit's power,
Tells the story of her progress,
Tells the story of this hour.
Ten decades of song and anthem,
Lifted to the God of love,
Echo through the golden arches
Of our Citadel above.

A hundred years of Christian kindness
To God's sick and worthy poor ;
If in Jesus name you've done it—
Heaven will open wide its door.
Ten decades of nursery teaching,

“Now I lay me down to sleep,”

Teaching babes to love this Jesus,
And "pray the Lord their souls to keep,"
Mother, have you been deluded?
Have you thought the child too young
To lisp the precious name of Jesus—
Lisp it with the infant tongue?
Long ago you taught it "Mamma,"—
Taught that stammering tongue;
Why not teach that baby "Jesus"
When it's just as young?
Long ago you planted your love
In its tender heart;
Why not give the love of Jesus
That same early start?
Who will teach the child these lessons,
If your chance is lost?
Who will bear the crushing sorrow,
Who will stand the cost?

God gives to his Church a commission—
To fill in the fulness of time.
If they fall into line with his leading—
The results will be truly sublime.
One of your missions appears to have been
Preparing young men for the field;
To go in the strength of the Master,
Wearing His buckler and shield.

There is one of the men you have furnished,
Of whom I am prompted to speak;
For six happy years of my life
He was my Pastor and guide,
And humbly I served as an Elder,
Where with honor he sat to preside.
Like his Master he dared to say *No*
When tempted to follow the world;
He carried Christ's banner above him,
And it was never known to be furled.

It was your Dr. Niles with one short limb,
Well stocked with wisdom and wit,
A fine entertainer in any pure class
With which he might happen to sit.
In regard to the limb that was short,
He said to me once in his prime,
"No matter how *heavy* the grade,
It is *down* grade with *me* half the time."
He was one of the bravest and brightest of men
It has been my good fortune to know;
Mantled with garments of friendship,
He went to his Christ-lighted bed,
And he slept like a saint in his casket,
When ashes to ashes was said.
No seed has been sown by this thrice honored Church

More directly productive of good to the age,
 Or reflecting more clearly its own bright renown,
 Than placing such names on the historic page.
 God will watch this faithful sowing,
 He will garner in the wheat,
 And in the promised land of rest,
 Each golden sheaf you'll meet.

The stars that you have won for Christ,
 Through Christian faith and Christian love,
 Will form a constellation bright—
 In the Galaxy above.
 Great harvests from your faithful work,
 Not seen by mortal eyes,
 Will wave in richest grandeur there—
 On the fields of Paradise.

This little snap-shot picture—
 Of the coming dawn,
 Will glow like golden sunlight,
 Till the Resurrection morn.
To-day we watch the beauty
 On *this* century's brow,
To-morrow glimpse the glory
 Of a *hundred years* from now.

Two former members spoke briefly,—Mr. Charles Humphrey bringing the greetings of one whose vocation of mining engineer has several times sent him around the world, and who voiced the loyalty of many who have gone forth from this Church; and Professor Henry S. Williams, of Yale College, a former Elder and Sunday School Superintendent, speaking of the larger breadth of view that now prevails in the Church; he regretted some mistakes that had been made in his time, and called attention to the fact that the Church has no reason to be afraid of truth; that by reason of our distrust and reluctance to look with favor upon the results of scientific inquiry, we have suffered in the past; and that in order to hold its influence among men, the Church must preserve an open mind toward truth from whatever source it comes, absolutely sure that we have nothing to fear from the most searching and painstaking investigation.

THE RECEPTION.

In the evening a delightful Reception was held in the chapel. Many of the ladies and several of the gentlemen wore costumes of the olden time, thus giving an air of quaintness and of *auld lang sine*. An impromptu choir also rendered such old time anthems as "Sherburne" and "Russia."



PRESENT EDIFICE, FROM THE PARK



PARLOR IN PRESENT EDIFICE

The Contribution of Presbyterianism to the Nation's Life.

LOOKING down upon this assembly I see many a new and unfamiliar face; but, also, very many faces of the well remembered and well beloved, whose difficulties and griefs I have been permitted to share, and in whose gladnesses to rejoice. Scattered all over this fair city and its surrounding hills are homes in which I have been a welcomed guest, in which I have united happy lives in marriage and from which I have borne forth to burial the sacred forms of those whom we call "dead" mingling my tears with those who wept. But, to the vision of my soul, there are more faces here than those you wear,—faces of the translated and transfigured, floating above your heads, above the places where they used to sit and bow in holy worship,—faces of the unforgotten and beloved of past years,—faces that shall yet welcome us to their comradeship in the "Better Land", so we serve well our time, as they served theirs. Welcome, ye invisible witnesses of our glad services on this joyful Centennial Day! Welcome to our grateful commemoration of your work in this fair and stately Temple which these later hands have reared to your honor and to the praise of your glorious Lord!

But, turning now to the theme set for me at this hour, it is almost necessary to say that we are not fanatics of an ecclesiastical cult nor bigots of a creed, though we believe profoundly in both creed and cult as highway and impulse to the best type of manhood and the finest Christian attainment. Accordingly let us widen a little the precise terms of the theme proposed. Indeed, I do not imagine that, in its phrasing, the word "Presbyterianism" was set so much to stand, narrowly, for our Church Polity as for the fundamentals of our common "Presbyterian and Reformed Faith",—the deep bases for character-building. We should hardly be able, endeavor it as we might, to discriminate between the variations of ecclesiastical denominations which build on the same fundamentals of faith, in their contributions to the nation's life. These divisions, therefore, will be largely disregarded. "Contributions to the Nation's Life"? Well, the earliest comers to New England,—the Pilgrims,—were Puritans, sturdiest of Calvinists and practical, though unavowed "Independents". The Massachusetts Bay colonists and other early New England settlers were equally staunch in doctrine but far more nearly of the Presbyterian type in Church government. The Dutch of

New Amsterdam were of both Presbyterian polity and doctrine. So were the Huguenots, scattered through all the colonies but especially in the Carolinas. Of course the Scotch and Scotch-Irish were bred-in-the-bone and sealed-in-the-fire Presbyterian both in polity and doctrine. All these elements of the colonial life must be reckoned with together. They were of one piece,—of the same grand type. With their differing strains of racial blood, history and tradition they constitute a unit of force from the first, whether their chosen seats were in New England, New York, New Jersey, the Carolinas, Pennsylvania or West Virginia and the adjacent mountain regions. It is to be said, then, that this broader and inclusive Presbyterianism provided the great mass of the original material of the colonies, whether you estimate it either by numbers or by weight. Their population at the outbreak of the Revolutionary War was about three millions. Of these the best estimates now made give about 900,000 as of Scotch and Scotch-Irish origin; about 400,000 as of Dutch, closely allied German, and Huguenot sources; while about 600,000 were of English descent. But all were alike of Calvinistic color and mostly of Presbyterian preference. Two-thirds of the free white population were of these bloods. With the exception of the English Episcopalians, whose "Thirty-Nine Articles" were also Calvinistic, with that only partial exception, all these elements had passed through the fires of bitter persecution and been forged under its awful hammers into temper and quality for independent life in the new world. The English Established Church had power and prestige through its colonial governors and the colonial Episcopacy of Virginia, which drove "dissenters" out to the more hospitable and tolerant Catholicism of Maryland. The High Church Governor of New York, at one time, by a sheer legislative trick, made that an Episcopal colony for nearly twenty years and prosecuted Makemie and others for illegally preaching within their dioceses. But the mass and weight of the intellectual, moral, social and spiritual forces of colonial life lay always in the deep hearts and sturdy faith and indomitable wills of these dissenting believers. They were "it",—the open secret of all that the colonies were or were to become.

Few care to question the power of religious conviction upon individual character and social development, especially when that conviction has had the tempering, long and hot, of the furnaces of persecution and the hardy experience of exile and savage wildernesses and more savage foes. None venture to deny the potency of religious conviction upon the whole course of our colonial history, or to fling doubt on the commanding place of such individual character in the grounding of a "government of the people, by the people, for the people". The common faith of the "Presbyterian and

Reformed" doctrine, held by the great majority of the people was the shaping and master force for character and institution in the colonies.

This force straightway concerned itself for public and general intelligence. The public common school was the child of the Church through all the prominent colonies. All the Colleges, for nearly two hundred years, were founded and fostered by the same sturdy religious faith. Harvard, Yale and Princeton were its crowns of a heroic sacrifice and devotion. The larger groups, of later birth,—Dartmouth, Bowdoin, Williams, Amherst, Union, Hamilton and the rest had like brave origin. Their Presidents and Professors were, for the most part, rigidly orthodox ministers and their studies were arranged for the equipment of a "Learned Ministry." Here, then, we find the foundation of our incomparable systems of the common and the higher education for all our people,—at once the glory and the security of our free institutions.

Politically, the Township was the primary institution throughout the colonies. It was the old English "Hundred" re-shaped and adjusted to new conditions. Its citizens and voters were members of the Churches, in the earliest times, and subject to their discipline. The Town Meetings were, substantially, the Churches, acting in both civil and religious capacities. The Towns and their "Meetings" were training-schools in all the arts of free government, foster-mothers of the very spirit of independent self-government on the larger scale that was to be. It was the Town-meeting of Boston which rocked in the "Cradle of Liberty" under the impassioned eloquence of Samuel Adams, James Otis and their patriot compeers.

These dissenting Churches had, of necessity, established in the old world a system of self-government by representatives of their own election. They would none of Teachers, Elders or Pastors set down on them, willy nilly, by Pope, Prelate or Bishop. They brought with them hither, and held strenuously, this most vital axiom of freedom and it was adopted through all the non-Episcopal colonies to the utmost limit of what was possible under the British crown. They were reverent of the just laws which themselves had enacted. They revered authority while authority was legitimate, impinging on no liberty of thought or conscience. They held their souls and their freedom for eternal career so sacred that they would again, as their fathers and they had done before, joyfully venture life, estates and sacred honor in revolt against any tyranny that should invade their inalienable rights as citizens of God's eternal kingdom. To settle their own faiths,—to buttress them, to make secure the rights of men as free candidates for the grandeurs of eternity in the limitless universe under the sovereignty of Jehovah,—these were their "inalienables". Holy devotion to and champion-

ship of these rights built the noblest type of free and thoughtful manhood, which was to shape and establish the national life and fill its veins with the hot, free, brave blood that should create, when the hour should strike, the great Republic of the Future.

When the hour struck ! Every strain of these purged and assorted bloods, vital with the red corpuscles of their tried and hardy faith,—brains packed with the “grey matter” of serious thinking of most momentous themes,—souls attuned as by fire,—I say, every strain of these bloods, Dutch, German, Swiss, Huguenot, English, Scotch, Scotch-Irish and the rest of lesser numbers and note,—every variety of that great believing, was dedicated to the great “Declaration” and the Holy War, whose Liberty Bell rang out not merely for their own independence but for the enfranchisement of universal man and signalled the march of the world up towards light and liberty and the kingdom of righteousness and of manhood and of God. The men and women who for faith’s sake and conscience, had suffered all manners of torments in the old lands, had abandoned home and country and, often, culture, ease and opulence for rugged wildernesses and savage perils, had begotten into the generations following an independence of character and a force of conviction and will that would brook no oppression ; for which freedom was a necessity. The British commonly called the struggle the “Presbyterian Rebellion”; King James had long before said : “Presbytery agreeth with King as God with the Devil”. A distinguished Tory wrote to the court : “I fix all the blame of these extraordinary proceedings on the Presbyterians”. Walpole said in Parliament : “Cousin America has run off with a Presbyterian Parson.”

It is history that the brunt of the war was borne by the holders of the faith which we Presbyterians most largely represent. The larger part of the patriot armies, both officers and soldiers were of that faith. At Kings’ Mountain, whence Cornwallis was driven to his final, fatal coup at Yorktown, all save one of the six Colonels in command were Presbyterian Elders. Generals Morgan and Pickens, who won the battle of the Cowpens, were both Presbyterian Elders. A leading Methodist writer has just now said, in an organ of that Church : “In achieving the liberties of the United States the Presbyterians of every class were foremost”. From that sublime and holy struggle the English Church of the colonies almost solidly drew back, took Tory ground, even largely abandoning the country. The Church went nigh to perish. Virginia Episcopacy was a happy exception. That colony had been specially harried by British policies and, so, was ripe for revolt. One of the last acts of her House of Burgesses before sending representatives to the Continental Congress, was an indignant protest against the

Crown's veto of her right to prohibit the importation of Negro slaves to her bounds! Methodism had but just come to birth and cut little figure and the Baptists were yet but a feeble folk.

The first declaration of the necessity for armed severance of all ties with the British Crown was issued in noblest terms by the Mechlenberg Convention composed of twenty-seven stiff Presbyterians, nine of them Ruling Elders and one a Minister, a full year before the great Fourth of July. Much of its phrasing and all of its brave spirit re-appear (without quotation marks) in that immortal document. Another proclamation of like sort, pledging its advocates to arm for active hostilities, was issued by a body of Presbyterians in Western Pennsylvania as early, I think, as May, '76, while Washington was still declaring that he "Abhorred the thought of independence", and Jefferson was saying that he "Preferred to depend on Great Britain rather than on any other nation, or on none." Pres. Witherspoon is said to have spoken the decisive word in Congress at the critical point between decision and delay, saying: "This Declaration ought to be signed by every member of this House within this hour." It was a Presbyterian Pastor in the battle of Trenton, near his church, who, when the wadding for the Continental guns had given out, rushed from his church with his arms full of hymn-books and flung them to the men, shouting: "Give 'em Watts, boys! Give 'em Watts!"

Historians of every nationality and every stripe, British, German, French, American, Calvinist, Arminian, Agnostic, unite in testimony that the dominant element of our colonial life was the stalwart stock of all varieties of the substantial Presbyterian faith. That faith dominated the character, policies and history of all the greater colonies, save Virginia alone. Its confessors were the leading factors both in numbers and influence up to and through the Revolutionary War. The heroes who gathered around the great Virginia Churchman,—the Father of his country, like the Pickens, the Sumpters, the Putnams, Starks, Gates and Allens were largely of that origin. Patrick Henry gained his first laurels in the famous Glebe cases which freed the Presbyterians of Western Virginia from the last remnant of enforced support of the Episcopal Church. These sturdy folk had long before secured from the Burgesses the right to establish and maintain Churches of their own by pledging themselves to guard their eastward lowland Episcopal neighbors from savage incursions from the western wildernesses.

The loose Federation into which the colonies emerged from the war was too loose to govern, to collect taxes, to execute the ordinary functions of necessary authority,—too loose to survive. The Presbyterian Church also felt and suffered from the disorders and losses of the war and recognized the

need of constitutional reconstruction. So the processes of constitutional rebuilding began almost simultaneously both in Church and State, in the Church a little the earlier and were prosecuted and completed almost in concert, during the same period by kindred convictions and judgments, under the impulse of the common public opinion of the time which commanded both. It is no wonder, then, that there should appear in the two constitutions, so constructed, striking resemblances. It could not have been otherwise. The common faiths and free principles and practices of orderly representative government, were already traditions firmly imbedded in the hearts and habits of men and in the institutions of both Church and Colony, so were at hand for formulation into a strong, orderly and consistent shape for either Church polity or civil government. What is clearly in the mind and heart of two-thirds of the people can hardly fail of control in devising for either Church or State when people are let to control of their own. So, in this case, closely analogous systems issued of elective representative government in both civil and religious affairs. In each is the same discrimination of Legislative, Executive and Judicial powers and functions; regular orders of courts from those of first instance to those of review; fixed rules of procedure, references, appeals and the like. Local bodies in the Church, as Churches with their elected Sessions, Presbyteries and Synods, stand related to the General Assembly of the whole Church as towns, cities, counties and states stand to the General Government of the Republic. Each constituent body is alike autonomous in its local affairs, while the larger common interests of each and all are administered under a written constitution by the elected representatives of the whole. Few writers on the constitutional history of the United States fail to note these and other close correspondences between our own Church organization and that of the Republic, of which, at its birth, that Church was so large a factor. Indeed, the compact of civil government in the cabin of the Mayflower was the type and germ of the free Church in the free State, which is the glory of the Nation's life, and its hope!

But since the Republic's birth? Presbyterianism? I boast not the Presbyterian name, but the faith and stock which she represents in common with the Dutch and Huguenot and Congregationalist. We have marched together westward, northward, southward, everywhere. The old Scotch and Scotch-Irish of West Virginia and Pennsylvania pioneered the mountains of the Carolinas and Georgia and Tennessee and Kentucky into civilization. Their fruitful loins gave their sons and daughters to Ohio and all the remoter north and west. Of them sprang Andrew Jackson, Henry Clay, Abraham Lincoln, the Harrisons and William McKinley. The Websters and Garfields

and Greeleys and Gen. Grant were of the New England origin ; the Calhouns and Haynes, and many prominent southern orators and statesmen and soldiers were sons of the same great faith, and Theodore Roosevelt is staunch to his Dutch ancestral faith and habit. No, no ! I can not call the roll of the statesmen, soldiers, orators, men of affairs, captains of industry, preachers, lawyers, judges, poets, men and women of letters, of philanthropy, of science, of philosophy and of the arts, who have made illustrious the annals of the Republic, who have been nurtured in the holy cult of our faith.

As these elements were dominant up to the birth of the Republic, so were they in its preservation in the awful sixties. They *were* the Union hosts. The old Presbyterian mountains even of the South were loyal to the old flag. They kept Kentucky in the Union and divided the allegiance of Tennessee. They flung their brave regiments into the fray wherever the fray was hottest. Wherever the descendants of these old stocks predominated, hostility to slavery prevailed. It did so through all the southern colonies till after the Revolutionary War, and until Cotton became King. The fiercest Phillippics against that system that have ever been uttered have fallen from the lips of southern statesmen and philanthropists. The doctrine of State Sovereignty, also, was scouted by the vast majority of these descents, and the old loyalty to the Union maintained. The heroic stubbornness of the South was found in the stalwart vigor of the same faith and gave us soldier heroes and saints on the other side who were all but indomitable. And now we are all together building up a new South with incredible rapidity,—a South that throbs with new industrial, social, educational and, as I believe, political vitality, far richer in promise than in present attainment or in present dreams.

It would not be candid, however, to give this hour to mere eulogy of what we have been and have done, in the face of the fact that we have been so vastly outrun in these later days by our Methodist and Baptist brethren. We Presbyterians, in all the twelve varieties of us number 1,662,000 ; the Baptists (thirteen bodies) 4,725,000 ; the Methodists (seventeen bodies) 6,193,000. Yet we held the ground first ; had the wealth, the education, the social, as well as the numerical, supremacy and the hardy enterprise essential to mighty progress. Everything,—the very air and spirit of the Republic was for us. We ought to have remained the vastly preponderating communion of the Nation. The Baptists came in later, despised and persecuted, yet have outstripped us. The Methodists came a hundred and fifty years after us, with much scorned beginnings, and have gone shouting past us, not in membership only but in the number and riches of their educational facilities and the sweep of their religious power. Why ? Two things chiefly.

(I.) The stern rigidity with which we have held to the harshest statements of our creedal Confession. These have repelled candid,—“superficial” as we have been too fond of saying,—seekers after truth, have offended their moral sentiments, have conflicted with their consciousness of personal freedom and responsibility, have seemed to hold them under an arbitrary fatalism which their reason, their consciences and their very consciousness have repudiated. In 1784, just while our Church was completing her constitution, Wesley had revised for his followers the “Thirty Nine Articles” of the English Church, cutting out every metaphysical proposition, every one that could not be understood by the simplest believer, or which should stir dispute among evangelical Christians, leaving only the unquestioned fundamentals of the Gospel. This new creed,—a consensus of the things “always and everywhere held by all Christians” was just then put forth to the world. The “Great Awakening” had come in England and was at hand in America. To the awakened attention of new enquirers, untrained to the subtle analyses of a scholastic theology, were presented, in the midst of high religious excitement, these two creeds,—the one bristling with metaphysical difficulties, far beyond their power to solve, which seemed to them full of inconsistencies, whose appeals to their free wills seemed to contradict its assertion of their entire inability to obey; the other, Wesley’s plain, direct and simple summary of the mere fundamentals of a free salvation. Is it a wonder that these awakened and truly converted souls, often in wild new regions, seeking and finding a plain and direct way of life, unused to the subtleties of controversy of the old times of keen theological strife among learned men, turned in multitudes to the more practicably manageable terms of the Wesleyan confession? They did it and their like have kept on doing it to this day. Our difficult standards repelled them. The Wesleyan attracted and won. Somebody has wittily called ours “A Sheep in Wolf’s clothing.”

The Baptists have made their mighty way through their Church polity of Independency, the right of each Church to formulate its own creed and their deep-water-believer’s-only-Baptism.

Had our Calvinistic Churches a hundred years ago, modulated the needless, extreme and extravagant severities of their standards, as we have at the too long last done, we should have gathered a vastly larger constituency, without the sacrifice of a jot or tittle of essential truth or of spiritual power. In the fierceness of political and theological warfare in past centuries it was inevitable that proportions and perspectives of truth should be warped and distorted. The Sovereignty of God over against the Divine right of kings and the Divine authority of the Papal Church on the one hand, and, on the



TRUSTEES





other, against man's responsible free will, got an emphasis so undue as to obscure altogether truth that seemed antagonistic. The two propositions of Divine Sovereignty supreme and man's full responsibility for his own free choice,—that freedom irrevocably ordained of God as the basis of human character and responsibility, are both, and equally, scriptural, and fundamental truths of revelation. The High Calvinist errs, not in his positive insistence, but by his emphasis which obscures and relegates to insignificance the essential freedom of the soul, while the Arminian so emphasizes the latter as to obscure the former. Each is correct in his positive main doctrine. Both err in the exclusiveness of their emphasis. The balanced believer is he who stands firm with his right foot on the august fact of the Divine Sovereignty and his left just as firm on the Free Will of man as the logical and revealed basis of human responsibility for sin, guilt and salvation. He cannot and does not try to formulate the reconciliation of the two but he finds them both in the Book, in reason, in daily devout experience, and in the very categories of thought. He, therefore, really believes both with an even emphasis and no shrugging of the shoulders. I have read, lately, a sermon of John Wesley as hyper-Calvinistic as ever Jonathan Edwards preached. Every stiffest Calvinist in urging on a fellow-man the immediate acceptance of Christ is as Arminian as Wesley, and every Methodist in prayer is Calvinistic as Edwards. This error of emphasis has cost Calvinism the constituency of a multitude of men whose fresh conversion has brought home to them the keen sense of their personal and entire responsibility for the rejection of Christ through all the sinful past, as well as their entire conscious freedom in the new surrender. They have been not at all conscious of the prevenient, predestinating act of God and will become so only after a good deal of speculation afterward. So these good people, well saved, have gone in multitudes whither their own experience would naturally send them, into Methodism whose emphasis is on that freedom of which they are conscious and whose creed is level to their comprehension. So the ranks of their joyous communion have been swelled by exultant hosts, and been recruited vastly from Presbyterian loins. It is estimated that three-fourths of the lineal descendants of the original Scotch and Scotch-Irish Presbyterians are to-day, so far as they are in any Church, are in these great fellowships of the Methodist and Baptist bodies.

(II.) But a second reason why Presbyterianism does not embody a host vast as these is to be found in its uniform insistence on a thoroughly educated and, so, a very costly Ministry for the Pastorate of all its Churches. The progress of the Gospel has been, of course, largely into new, sparsely settled and as yet poor, sections of our immense territory. Churches, like

children, are born small and weak. Nine out of ten of all our own Churches, east and west, have had to be aided at some time or other in their history. This Church required such help for years. With multiplication of small settlements which must have religious privilege; with great religious awakenings at meetings held often in the open fields, far from any Church buildings or even Church organizations, it grew impossible to supply College and Seminary men to shepherd the converts and Pastor the new Churches which the manifest grace of God had brought to birth. It has been an open necessity, in the history of rapid Church progress, that some method of running lighter than with our heavy and costly crafts. Battle ships won't run up small streams. The Methodists and Baptists have provided the needed lighter craft, by their systems of Lay Preachers. They have sought out and laid hands on godly men, of ability to lead and edify, each his little group of believers. They had little education, but were put to study as they could and had the Spirit of God. They worked their farms or in their shops at their ordinary occupations for a livelihood; yet pastored well their flocks. Each received what little compensation his neighbors could afford. They were with their people and of them in all their common cares and burdens, in all the exigencies of the daily life, and did good work for the Master and for men. So these little Churches have gone alone on such ministries at a cost of one, two or three hundred dollars a year where a Presbyterian Church with its Seminary man would have cost three or four times as much. So these Churches have gone where we could not and won for Christ and their Church regions into which we could not go. Under such ministries their little groups have grown, multiplied on every hand, on old fields as on new. Somewhere,—in many wheres,—an established Presbyterian Church has been supported at a cost of a thousand or more dollars a year. A little Methodist Church has come in almost under its shadow, with a farmer Pastor, a good man, whom everybody knows and respects. His services cost a hundred or two dollars a year. He does good, saves souls. Some members of the old Church always had a taste for the Methodists, and go over. Some family gets dissatisfied in the old Church and drops into the new. Burdens on those that remain get heavier as over against the trivial expense of the other. So it has gone in many an old town of New England and New York and everywhere, till the old Church has died and the new, because the cheaper, holds the field. The question of relative cost, especially in new fields, is often the vital one. The small band of Christians, intending Church organization, confront that question first of all. They cannot avoid it. One Church with a Lay Preacher they can maintain at a third of the cost of another. On that basis they can even go alone, dependent on

no benevolent Board. Who can wonder at their manly, self-respecting, independent choice? So, for these two very sufficient reasons, without crediting them with greater zeal or devotion than our Calvinistic Churches have possessed, they have outrun us fast and far in every direction. In the early part of the last century we committed a sad blunder, and a blunder is often as bad as a crime, when we refused to the Cumberland Presbytery the right to license and ordain such men as I have described to take pastoral care of the numerous converts within its bounds during the great revivals of that period. That blunder sealed up our chance for the greatest power on this continent for Christ and barred us from chief hand in the evangelization of the West and of the world, as well as from the numerical supremacy of the Evangelical Churches of America. The Cumberland Church was thrown off on its independent way and numbers more than 200,000 good and true Presbyterians. She was wise and right and we were wrong. I pray God that the present movement for organic unity with these brethren may reach happy and early success. The motive in this most unwise course has been the fear of letting down the standards of a learned ministry. That fear was groundless, for, see! What has this imperfectly educated ministry done for the Methodist Church? It has so multiplied its Churches and Pastors and so built them up in intelligence and resources as to create a demand for more adequate supply of completely trained Pastors, till that Church has to-day four times as many Colleges and Seminaries for their equipment as have we, and these are on the average better endowed and provided and attended than are our own, and their ministry is second to that of no Church in the world in ability, learning, eloquence, piety or effectiveness. Still they can run light where light-running is a necessity for the running at all.

Here, I think, has been our greatest Presbyterian failure in practical wisdom in the past, and now. We have paid dear for it in the relative fewness of our membership and of our Churches and in the relative burdens of our new Churches on the benevolences for their support. A thousand dollars of Methodist Home Missionary money, on the average, probably goes as far as twice or thrice that amount with us. We had, in this country, all the start. We had the field practically to ourselves. We had the education, the wealth, the culture, the social influence, the educational facilities and a hundred and fifty years of time ahead of Methodism, and everything else in our favor. We ought to outnumber them ten to one! I do not imagine that this incomprehensible unwisdom of the past is so grievously to hinder us in the future as the country fills up and the little new Churches get bigger and abler. But I think that it is easy to see how these two great unwisdoms of the past have

hindered us of the grandeur which was easily our manifest opportunity,—an opportunity which might well enough have seemed our birthright and our destiny.

Contributions, then, to the Nation's Life! Well, this larger Presbyterianism of which we speak contributed the great mass of its original material,—its actual population, during the whole colonial period. It was the creator of their sturdy and indomitable character, as Froude and Motley and Macauley and Greene and Carlyle and Taine and D'Aubigné and DeTocqueville and Bancroft and John Fiske and every other historian who has delivered his verdict have most copiously affirmed. That believing shaped their thinking and set them their ideals and was the one impulse that brought them to these wild and inhospitable regions. The religious motive was the practical builder of almost every colony from Roman Catholic Maryland to the Carolinas and from the Carolinas to Massachusetts. Tide-water Virginia is possibly an exception. This great faith which Presbyterianism most fully represents, built the Common School, and the early Colleges. It laid the responsibility of government, under God, on representatives elected by and answerable to the body of their electors. When the time came for the great revolt *it was* the revolt. During the war these believers were the chief and most numerous factors of the struggle. In the construction of the new constitution of the Republic their ideals prevailed in the formulation of the "most perfect instrument of government that ever issued from the brain and heart of man." In the advance of settlements and civilization up and down and out across the mountains and the plains, her hardy sons and daughters were the indefatigable and resistless pioneers. Mountains, rivers, forests, savage tribes, cruel winters could not arrest or daunt them. When the crisis of the sixties came they were still and every where at the front, on either side, but by vast and overwhelming majorities on the right side. And now it is the great old stock that makes strong the faith and rich the blood, not merely of our own Calvinistic Churches, but of all Churches of evangelical faith and purity and redeeming zeal. In the loss of the vast numbers of which I have spoken, who should had been ours, to sister communions we have this very substantial comfort,—our loss has been to these our sister Churches a mighty gain to their vigor, their substantial faith, their Christian quality, and in it is fascinating promise of such even emphasis on the two great poles of evangelical doctrine as shall yet blend into one communion and one mighty co-work the Calvinist and the Arminian for the glorious Kingdom of our common Lord.

Contributions to the Nation's Life? I have not spoken of that which is indeed of supreme moment,—this, namely, the vitality of this great faith of

ours infused into the very veins and arteries of its subjects by the actual conversion of millions to all righteousness towards men and God, creating, so, a fresh and stalwart integrity of character, an indefeasible virtue, a holy passion of human brotherhood, of an all but incalculable value to the Nation's Life, without which, could it even endure? It has redeemed men, homes, hamlets, communities, cities, states from all forms of destroying evil. I have not spoken of its vast influence in all manners of Reform nor of the immense wealth of its Benevolences which touch to heal and help in every woe to which men are heirs,—its Hospitals and Infirmaries, its Homes for the aged and disabled, for the orphan and the friendless. I even boast its incomparable bigness of heart towards every undenominational good work. Mr. Moody used to say that, if he wanted \$100,000 for a Y. M. C. A. building or any good thing outside the Church, he expected to get at least \$80,000 of it from Presbyterians. He tested his expectation over and over to its successful proof. I have not spoken of the wonderful and Christly work which these Churches of the Calvinistic stripe are carrying on in every part of the world for its evangelization. They are, by all their doctrines and covenants, primarily evangelizers. They are pouring the redeeming Blood of Christ into the very heart of human life, giving that Divine Life to the nations, and, by giving it, getting for their own land the more of that essential Life that is Divine,—that shall build and secure its enduring grandeur.

If I were to cite any single Church as a concrete illustration of my theme I am sure it should be this one. It found this village of Ithaca the distributing center for all sorts of traffic coming to the Inlet by water. Caravans of teams hauled their freights in every direction for a hundred miles. The rendezvous for the teamsters and the owners of the traffic was here. Their great day of revel, gambling, horse-racing, drunkenness and general debauch was Sunday. Ithaca went by the name of "The Pit" for its notorious wickedness. Such this Church found it a hundred years ago; worshipped God in school houses and hay lofts, and where it could,—a small and feeble folk. By and by came, sent of God, a MAN, every inch a man, the greatest man, I think, whom this fair valley has ever claimed for its own. God was with William Wisner from the first, though at one time the officers of the Church banded against him and demanded and secured his resignation. Action was delayed by a wise Presbytery for the Pastor was dangerously sick, and finally the resignation was withdrawn and the magnificent ministry continued. The Church rallied. Wonderful revivals came sweeping scores and hundreds into the Church. Two hundred and twenty-five members were received on confession of faith on three successive Sabbaths one year. In

fifteen years had come such a moral and religious transformation that redeemed Ithaca became as famed for its purity and piety as it had been for its wickedness, and the great leader resigned his charge for the express reason that there were but three or four adults of his congregation who were not members of the Church and, so, he would best go to Rochester where there was greater field for evangelistic work ! Sample, this of what other Churches in other places east and west and everywhere had done and are doing for the redemption and upbuilding in all virtue, piety and beauty the communities in which they are planted ! Not all the scenes of their work are so fair as is your, nay "our" beautiful city, nestled here amidst these exquisite hills at the head of "Fair Cayuga." Not all their conquests have been so complete and dramatic ; not all their hill-tops are crowned like yours with the splendid towers of a superb University ; yet they are all doing work in some sort like that which this venerable and vital Body of Christ has done.

If I sought concrete illustration of what a Church may do directly for the Nation's weal, still I should point to this same Heaven-favored Church and then to the far, vast, rich and wonderful Northwest "where rolls the Oregon", those mighty spaces between British America and California,—between the Rockies and the Pacific, and say "Behold O proud Republic, the gift to thy resources, to thy territorial empire, to thy glory and grandeur of the future, which this brave Presbyterian Church won for thee !" Her devotion to the kingdom of Christ sent Parker and Whitman with his heroic wife on their mission of redemption to the Red men. Whitman saw that region of measureless resources about to pass into foreign control and like the saint, the hero, the patriot and the Christian that he was, undertook that awful, wonderful, wintry journey alone, through deep snows and intolerable cold and blinding storms, over pathless regions, confronting every conceivable peril of savage man and beast, of starvation, of bewilderment and loss of way, of helpless entanglement out of which there could be no way. That journey has always seemed to me a miracle. That strange figure as it came unannounced to Doctor Parker's door here on your hillside, in his rough and worn buffalo-skin clothing,—hands and face blistered with the frost sores till he was almost unrecognizable ; then going to Washington to confront Webster, Secretary of State, and the President with his story of the extent, the resources, the political, military, economic and commercial value of that enormous territory and how it was about to pass into British control. He convinced incredulity, overcame hesitancy, arrested a treaty well under way to exchange that magnificent Northwest for a fishery privilege off the coast of New Foundland ! His brave and patriotic and terrible adventure saved to his country not only that immense and prolific region but our whole empire

of the Pacific coast,—our outlook and outlet upon the vast Orient. He made possible for us a place among the great World Powers. But for that heroic servant and representative of this Church, our western frontier, with scarce a doubt, would forever have remained the Rocky Mountain ridge. Hemmed in to the north and west by the mighty Empire of Great Britain, we should have been doomed to the rank of a second rate Power.

That we now stand confronting the teeming Orient with a Pacific coast line stretching from Behring Straits to Lower California is due to Marcus Whitman, for had we not had Oregon we should never have acquired California, or Alaska. We should never have fronted the Orient nor had our stepping stones of the Hawaiian Islands, Tutuilla, Guam and the Philippines to the very gateways of China and the Far East, that hive of our swarming race, where the most thrilling dramas of the new era are to be enacted. There our arms, diplomacies and energetic enterprises are to, and must, have large and glorious part in shaping and pressing forward the civilization and destinies of that larger half of mankind as it is awakening and ready to sweep into the currents of modern time and modern progress. I say all this of opportunity for our magnificent future in this new era of human development is strangely due to that terrible, wintry, lonely, patriotic, Christian and audacious journey of your representative,—the Martyr Hero of this venerable Church! Those men of the Church in those old days builded better than they knew when they sent their Missionaries to the savages of the far West and this man leading back his great colony to Oregon over the mountains, showing Fremont his way, and saving the Pacific slope, went back to martyrdom at the instigation of the traders whose plans he had baffled, by the hands of the ignorant savages he had gone to bless. His monument stands on the spot where he and his brave wife were ruthlessly slain and a Presbyterian College which bears his honored name has risen to bear his fame to the remotest generations of men. I know no Church which has so signally deserved of the Republic as has this, over whose venerable head an hundred years have passed, yet her locks are not white with age, her eyes are not dimmed nor is her natural force abated. Long may her bow abide in strength! Venerated fathers have passed to their reward. Their children have risen up to call them blessed and to enlarge and glorify their work. So may it be in this Church from generation to generation, each generation stronger, purer, grander than the former. May she bud and blossom and bring forth fruit ever richer and more abundant even to the Second Coming of her gracious Lord and her Eternal King! Amen and Amen!

ASA S. FISKE.

Facing the Future.

COLOSSIANS II:3. "In Whom are hid all the treasures of wisdom and knowledge." (Job xxii : 15-30; Matt. xvi.)

THE past, back into which the future is ever rushing, as the miles sweep under the flying train,—the past, is that by which we estimate and dare what is to come. The present is but that instant of pause before the pendulum lets another second slip from the ratchet. While we count it is gone—ancient. But we must remember and we must anticipate; and "facing the future" openly, we carry into it our persistent selves. We can neither lose nor keep what we have been.

The demarcations of time and tense are steps in the logic of God, and special dates are critical as they rouse and register both reflection and forecast. "Bursting into the silent sea" of every new period and its new probations we must 'take observations' by the constant stars. Not for long at a time is 'dead reckoning' safe.

An epoch well-considered in the life of a community or a person gives all purposes and sympathies a realignment. Its appreciation gives a new point of departure for hope and intention. The goal and the course shine in the gathered light.

To such a period you have come and wisely you are valuing it. It is mine to attempt to help you to look on.

It is fitting that, in completing its first century, this organized Church should take its bearings—read the moral skies—and venture the on-coming years with bright and steady eyes.

God works with and within the materials of human life. He makes Himself understood by what is intelligible by us. As in the miracle of the loaves He multiplies what man has and builds into what we know. A Saviour must be "found in fashion as a man" and the *Kenosis* limit itself to the syllables of what man can appreciate. And so this *book* is divine in that it is *supremely* human—God's wisdom in man's words—the incarnation the best analog of inspiration.

But all history is a book—not a page of it profane, save as it is profaned by denying the omnipresent Spirit. Like the Hebrew (says Van Oosterzee), it is "written with consonants only". Its vowels are supplied by those who understand its spiritual orthography. Moral sequence makes the latest and ever progressing chapters in the revelation of the continual God.

Backward then, and about us, we look that we may advance with Him who is "with us alway" "as He was with our fathers".



PRESENT EDIFICE, FROM NORTHWEST



PRESENT EDIFICE, FROM SOUTHEAST

Intensity is what measures the abundance of life. To *live* is more than to *exist*. One man may live ten times as much as another in the same year. A 'lifetime' is what one makes it. Who would compare the qualitative *amount* of Methusaleh with that of Paul, or the reign of George III with the presidency of Lincoln?

And the human story is climactic. The geometrical progression,—the swiftening movement, the enlarging implications, measure the evolution of the plan of God. The gathered momentum of present times constrains wider thinking and bolder action. It inspires a comprehension detached from old measurements, an expectant attention toward fulfilling and expanding providences, more bravery under the problems of new obedience, many of which are as yet nebulous but all of which our Leader will resolve. The scenery changes; but the light lasts. Our vicissitudes are not His!

The present condensation and compacting of the world is divinely instrumental. By war, by commerce, by diplomacies that even forget or disdain Him, God is showing the problem of man to be one problem and is outrunning our sloth as His own Missionary! The work of discovery is nearly done, the integration of humanity begins. The geography of the drama is nearly learned. The modern meaning and mandate of the gospel is that it can not much longer be held segmentally: but that man is to be brought to a common denominator. We must factor with a whole world, not with its conceited fractions!

The mission of the Church, as His agent and voice is the message of the only Christ to the big earth and to *all* its peoples. So sang the angels!—so spake and so speak the prophets. The word of the Church translates the message—readjusting, as every map and code must, to the self-disclosures of that message, and holding its warrant in its docile flexibility to that from which it derives.

The message must be credible, portable, essential, universal. Methods are only approximate and elemental principles must revise and correct them. Strength lies in obedience to the primary testimony, and this central truth is to be seized utterly and to be told, dismayed by no mundane opposition. It must disembarass itself of formulas, tenuous inferences, technicalities,—all that is remote and circumferential, and trust the efficiency of *the central thing*. And the central thing is the personality of *Christ*. Life's word,—the world's light;—God manifest in flesh and time, to redeem man and time;—in whom all things are and hold together;—in whom all is 'headed up' and complete,—history, the Book, the Church, society, knowledge, wisdom, goodness, eternity! Heir of all things, determinative of all,—the permanent

and transcendent Son of Man. Recognition of Him is the one test, obedience to Him the only requirement, the fruits of His Spirit the infallible proof.

The essence then must rule the accident and the Gospel of God be stripped to the quick. This word must waive unpentecostal prejudices, hereditary idioms; the abatements of sentimentality, casuistry, convention; pride of dialectic, rubric, canon, shibboleth, and resume the "simplicity of Christ". The pyramid must stand on its base. A seed, to germinate, must not be crushed, carved, or perfumed: but *planted*. Received meekly, it is able, by its intrinsic life, to save to the uttermost. The simplicity is the universality. Its obstacles are localisms. Some man-made redundancies there are to be denied and shorn off.

1. Now then, this open secret is to be identified *with no preferred style of organization*. Any is good which serves the great end, any is bad which idolizes the means. To impose one particular method fetters vitality. "God fulfills Himself in many ways". The dynamical does not serve but utilizes the mechanical. You do not organize an oak, you plant its acorn. Manufacture is not growth. God gives life a body as it pleases Him and to each its own.

Therefore no one *polity* is exclusive. Since no one theory of "orders" is final, no one theory is imperative. The way makes secondary the means. Grace is not bestowed in uniform packages. This renounces the separate specialties of all denominations. They are but given names—Christ is the surname. They are adjective; He is substantive. India, Japan, China, may be allowed to serve Him in their own garments. Fact is more than fashion. The reflex of this liberty shows the fatuity here of our too much emphasis upon religious provincialisms. There is a feeble segregationism which wastes energy and frustrates influence. The affinity of mere temperament and taste is pitiful strategy and its extreme defence is schism, and schism is a great heresy! A too large amount of Home Missionary money is wasted in the wicked rivalry of denominations.

Worse yet are the social stratifications of caste and class—partitionings which the real Christ ridicules and rends. He loves the society of all souls. His welcome leaves out none of the least of His brothers. Liturgics also are often lesser herbs! There is no Presbyterian faith, Methodist obedience, Episcopal self-sacrifice, Baptist salvation, Roman authority, Protestant liberty; but all these if actual are of the indivisible Christ. One name, one bond of peace; He alone is the differential. One shepherd—one flock. One captain—one army. Institutionalism is not Christianity. Its modes are mutable expediences. Garb, gait, days, gestures are no true substitute for the one salutation and prayer—"Peace be with all who love our Lord Jesus Christ in sincerity!"

2. And, moreover, neither can the minor premises of any one philosophy, occidental or oriental, limit the major Christ. No mental processes must girdle the fact or attempt to surpass the plain essential thing of allegiance.

Theology is philosophy applied to religion. It is valuable—inevitable; but it is incidental. Its provisional and fallible definitions have a constant tendency over to emphasise the individualistic point of view, and to subordinate life to terminology. It is always in danger of gnosticism and of a rationalism calling itself a finality. It, therefore, as do all tentative things, needs constant rewriting. Exceeding modesty becomes it, as it becomes every human science, and all the more as its inferences are made remote.

To say "nothing new in theology" is to repeat the immobility of Christ's bitterest foes—the Rabbis. To claim the continued presence of Christ with His "yet many things to say" is to avow that no category has fathomed or catena exhausted Him. His meaning is ever unfolding and compels constant enlargement of view, and statement, and obedience. The Book itself is not a chemical analysis, but a portrait. "The development of doctrine (says Fairbairn) is not a logical but a biological process." Our discursive systems are but broken lights. Rapidly they wax old. They outgrow themselves while in the making, and the better they say the more they imply yet to be said. Seeing better with each new ray of His illumination, the message which makes Him its reason must constantly revise, and often retire, earlier explanation, appealing constantly to the latest demonstrations of the experience of His fellowship and seeking that growth in knowledge which comes *ambulando*. Loyalty therefore retrenches its devices and in meek expectancy heeds the new chapters of His self-revelation. Substantial adherence to the one Lord is the one faith. Variety not uniformity of emphasis upon the numberless inferences is the note of healthy relation to Him, in us as it was in the Apostles. "Sayest Thou this of thyself, or did some other tell it thee of Me?" Plural creed is always compromise and most so when most minutely elaborated. To force consent or subscription is to erect a human system into infallibility. It is pontifical and usurping. Every man must chew his own food. The Athanasian anathema goes far toward blasphemy. It promotes evasion and an insincerity which is septic. "Take heed lest there be anyone that maketh a spoil of you through his philosophy, after the tradition of men." Christ is the Door and Key—Peter's ascription the Rock. To live and love by and for Jesus, the Messiah, is elemental and genital. It is *all*. Theory does not precede but follows duty. To obey is to believe. To follow is to find. All that postpones or inverts this vital order is superservicable, and its comminations are empty. What is Christocentric is Christian, and every true radius swings about this point. This reduces the essential thing to its lowest terms.

3. "Differences of administration" then, and "five words with the understanding," rule out the exactions of both conformity and uniformity. But this protest prepares for what is positive and constructive,—this, that to hold fast to the single and simple Christ is to assert and maintain His absolute finality,—His *total applicability to every human problem*. All affairs and instances must come to this criterion. His jurisdiction is absolute and entire. There are no questions of human relation, individual or collective, that are not fundamentally questions of the authority and intention of the Son of God. It is His world. The history of redemption is His autobiography. The 'course of Time' is His course. The so-called 'stream of tendency' reveals His control and approach. In the egg or out of it, even half-results are prophetic, and all signs are the 'signs of the Son of Man.' To be sure of this is to have discretion to interpret and courage to undertake. This confidence in His decrees will not lean upon temporary expedient nor be perplexed by any formal changes.

Spiritual, personal, general, then, the message of the centrality of Christ leaps all bounds of custom, rank, race. His wisdom is the beginning and the end. Aside from His interpretation of Time, Man, the World, God, all is eccentric and futile. He alone can deliver from misunderstanding and incredulity as to the issues of life.

(a) He is the core of the story and the record. He *is* the gospel. All these testimonies which were Greek are centripetal. In a thousand terms they affirm Him as the deep treasury of a Creator's faithful love.

(b) So, then, the Hebrew Scriptures are to be reread in the sunlight of the New. All there is patiently preparatory, crepuscular,—written in the future-perfect. One name unites, unifies them—*Messiah* which is *Christos*, and whose direct transfer would have been a mighty gain. Inspiration culminates. The One "Anointed" revises, corrects, re-establishes, and with the finality of His "*but I say*" makes both Testaments Christian and makes them one reflex of the *Word*.

(c) Christ's place is central in philosophy. Word-warriors may ignore it, but how can the History of Philosophy or the Philosophy of History be written and from a theory of life omit His moulding thought! Barren task! What Ethics can be silent toward Him who is "the end of law for righteousness?" For Him Plato and Aristotle groped.

(d) He is embedded in literature. Modern thought witnesses His motive and His mastery upon its every page. Secular classics are sterile—at the most giving the problem and no answer. He is *the Answer*. Sophocles

shuddered and Plautus laughed ; but in the radiant poetry of Browning and Tennyson and Whittier the heart of hope responds and deep calls to deep.

(e) Art proclaims Him—Murillo, Raphael, Angelo. Every Madonna and Child, every cruciform cathedral, every spire and dome, proclaims the beauty, the altitude of His holiness.

(f) Music is His. Hayden, Mozart, Bach, Beethoven—what themes have fed their harmonies. Handel sits at His feet enraptured, sings that passionate praise—"And His name shall be called—Wonderful," and crowns all with that chorus whereat he "seemed to see the heavens opened." Melody sings its alto to the angels and 50,000 English hymns avow Him the leader of joy and praise. He has lifted the minors of earth into the major chords of faith and devotion.

(g) The passion to *know well* answers Him in whom "are hid the treasures of knowledge." In what lands flourish the *sciences*, of the soul or of its furnished world of objects, save where He has exalted and clothed reason. Let not the study of the mechanism forget the Mechanic and bite the hand that has fed it!

(h) He has touched even the horrors of war with mercy and set above them His "red cross". Somehow the power of the sword has passed from barbarian hands to those which at least salute His name. He shall end it all at last,—this one true Crusader!

(i) The cemeteries of earth write His words over their gates and their graves. He has made the tomb a dormitory.

Yes, there is one central place—Olivet. There is one preëminent structure—of wood,—eight feet high. There is one date of all eras—the *Annus Domini*!

When Tiberius was the Caesar and power was the idol, Paul wrote to Rome—"I am not ashamed of the gospel of *Christ*." Other names change—Abram, Jacob, Simon, Saul ; but His name never.

There have been other leaders, teachers, kings—which of them all will you call upon with your 'last low whisper'?

Of the testimony of this Living One, if we are the disciples, we are to proclaim that in Theology, Philosophy, History, Ethics, Society, Government, International Law, He is the heart and life. His purpose is to claim it all as His own. His prayer is His will. Let it be ours. It shall be done. His word shall not pass away. "*Vexilla regis prodeunt*". "The Lion of the tribe of Judah shall prevail to open the book" and to Him shall be the glory unto the ages of ages".

It is a long time since I stood here last. It is longer since twenty-six years ago I came to you a mere boy. You bore with me patiently. I do not forget it. In the places of this noble house I look in vain for dear friends of that day. The babes are women now and men. But I greet many whom then I loved and who were good to me and to mine. We have one dear treasure on the high eastern hill and memory cherishes those who shared with us the sorrow over that innocent grave.

This Church and its life to be are compassed with a bright cloud of witnesses—the sweet, the saintly, the brave who *know*. Great has been its power in this region and more abundantly shall it witness the help of God, if it puts still and more and more *Christ before all*. Never can fidelity to Him become obsolete. Never can His word return unto Him void. Never can His standards falter. Before His militant and marching providences, though our hearts fail us, the doubt shall be slain and each new night dissolve into a larger day. Love will conquer—let it be by us and not over us. Forget it not that great gains come only by great service, great salvations by great sacrifices. What your Lord shall be to you, as a Church, in the second century of your life will answer what you shall be to Him. Pass then, with bowed heads and solemn hearts, under this belfried arch of time. Let the chiming years, with all their celestial overtures, here,—everywhere,—

“Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

The hidings of power are in His piercéd hand. You can ask what you will of Him and it shall be done unto you. You *can* do all that He asks. The Lord perfect that which concerns you, and God supply all your needs according to His riches in glory!

MELANCTHON WOOLSEY STRYKER.



W. H. HARRIS



W. H. HARRIS



W. H. HARRIS



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DEACONS
of the First Presbyterian Church (of Princeton, N. J.)

of the First Presbyterian Church (of Princeton, N. J.)

CATALOGUE OF EXHIBITS

CENTENNIAL ANNIVERSARY, JANUARY 21-24, 1904

FIRST PRESBYTERIAN CHURCH, ITHACA, N. Y.

PHOTOGRAPHS OWNED BY THE CHURCH.

Pastors:—1. Rev. Gerrit Mandeville, 1804-1815 (see no. 980). 2. Rev. Wm. Wisner, D.D., 1816-31; 1838-49 (see nos. 152, 153, 536, 537, 908). 3. Rev. Alfred E. Campbell, 1832-34. 4. Rev. John W. McCullogh, 1835-38. 5. Rev. Wm. Neill McHarg, 1850-57 (see no. 305). 6. Rev. Timothy Dwight Hunt, 1858-59. 7. Rev. David Torrey, D.D., 1860-64 (see nos. 306, 709). 8. Rev. Theodore F. White, D.D., 1866-77 (see nos. 519, 713). 9. Rev. Melancthon Woolsey Stryker, D.D., LL.D., 1878-83 (see nos. 127, 825). 10. Rev. Asa S. Fiske, D.D., 1884-96. 11. Rev. J. Frederick Fitschen, jr., 1897—.

Elders:—12. Jacob Shepherd, 1804-65 (see nos. 74, 369, 372). 13. John C. Hayt, 1818-33 (see no. 69). 14. Nicholas Townley, 1822-29 (see nos. 45, 1023). 15. Joseph Esty, 1830-81 (see nos. 121, 753, 755). 16. Henry S. Walbridge, 1830-69 (see nos. 117, 917). 17. Henry Leonard, 1833-64 (see no. 46). 18. Dixon C. Hazen, 1833-69 (see nos. 48, 76, 336). 19. Harley Lord, 1834-44 (see no. 119). 20. Timothy S. Williams, 1846-49 (see no. 867). 21. George McChain, 1858-69 (see nos. 94, 125). 22. George Whiton, 1864-69 (see nos. 51, 82). 23. Albert M. Hull, 1866-69. 24. Josiah B. Williams, 1869-83 (see nos. 78, 785). 25. George D. Beers, 1869-80 (see Nos. 92, 441). 26. Benjamin S. Halsey, 1869-76 (see no. 508). 27. George Rankin, 1869-88. 28. Uri Clark, 1869-74; 1881-87; 1893—. 29. William P. Luce, 1869-71 (see nos. 47, 352). 30. Edward C. Seymour, 1869-72 (see nos. 55, 97). 31. Charles F. Blood, 1871-98 (see nos. 98, 128, 334). 32. Howard C. Williams, 1871-91 (see no. 100). 33. Henry S. Williams, 1875-92 (see no. 126). 34. Arthur B. Brooks, 1878—. 35. John C. Stowell, 1882-1902 (see nos. 56, 95, 1014). 36. Edward P. Gilbert, 1884—. 37. Francis M. Burdick, 1889-91. 38. Jared T. Newman, 1889— (see nos. 63, 131). 39. Brainard G. Smith, 1891-93; 1902-04 (see no. 130). 40. George R. Williams, 1892— (see nos. 102, 129, 621, 1041). 41. Duncan C. Lee, 1895—. 42. Robert H. Treman, 1899— (see no. 132). 43. George C. Williams, 1902—. 44. Thomas G. Miller, 1903— (see no. 108). See cut facing page 25.

Deacons:—45. Nicholas Townley, 1822 (see Nos. 14, 1023). 46. Henry Leonard, 1830 (see no. 17). 47. William P. Luce, 1830-69 (see nos. 29, 352). 48. Dixon C. Hazen, 1830-33 (see nos. 18, 76, 336). 49. Ben Johnson, 1830-40 (see nos. 70, 975). 50. James Nichols, 1839-50. 51. George Whiton, 1839-64 (see nos. 22, 82). 52. Apollos Eaton, 1840-42 (see no. 957). 53. Wm. T. Hopkins, 1848-55 (see no. 559). 54. Samuel P. Sherwood, 1858-76. 55. Edward C. Seymour, 1858-69 (see nos. 30, 97). 56. John C. Stowell, 1869-79 (see nos. 35, 95, 1014). 57. John Lyon, 1869-80 (see no. 1064). 58. John Miller, 1869-78. 59. Reuben H. Jackson, 1878-95 (see no. 972). 60. John J. Mitchell, 1878-84 (see no. 988). 61. Edmund W. Watkins, 1879-86 (see no. 1036). 62. Francis M. Bush, 1880—. 63. Jared T. Newman, 1886-90 (see nos. 38, 131). 64. Samuel Stoddard, 1886-91 (see no. 93). 65. William J. Storms, 1885— (see no. 101). 66. Oliver L. Dean, 1890—. 67. George S. Rankin, 1891—. See cut on preceding page.

Trustees:—68. David Woodcock, 1812-15, member Building Com. Meeting House (see no. —). 69. John C. Hayt, 1816-19 (see no. 13). 70. Ben Johnson, 1818-40 (see nos. 49, 975). 71. Wm. R. Collins, 1820-42, member Building Com. Meeting House; Clerk of Board for twenty-five years (see nos. 325, 532). 72. Luther Geer, 1820-23; member Building Com. Meeting House (see no. 496). 73. Jesse McKinney, 1822-28 (see no. 985). 74. Jacob Shepherd, 1823-27 (see nos. 12, 369, 372). 75. Philip Kline, 1832-38. 76. Dixon C. Hazen, 1833-42 (see nos. 18, 48, 336).

77. Lewis Stebbins, 1838-41 (see no. 1012). 78. Josiah B. Williams, 1839-50 (see nos. 24, 785). 79. J. S. Tichenor, 1840-59 (see no. 746). 80. Reuben Judd, 1840-43. 81. Robert Halsey, 1842-44. 82. George Whiton, 1843-48 (see nos. 22, 51). 83. Anson Spencer, 1844-47 (see no. 583). 84. Moses N. Davenport, 1844-45 (see no. 954). 85. Wm. R. Humphrey, 1846-68; member Building Com. second edifice (see No. 567). 86. J. S. Tourtellot, 1847-50. 87. Dr. Henry Sayles, 1848-52. 88. Henry Williams Sage, 1848-57; member Building Com. second edifice (see no. 909). 89. Alex. Simpson, 1849. 90. B. L. Johnson, 1850-71; member Building Com. second edifice. 92. George D. Beers, 1852-55 (see no. 25). 93. Samuel Stoddard, 1854-84 (see no. 64). 94. George McChain, 1855-68 (see nos. 21, 125). 95. John C. Stowell, 1857-67 (see nos. 35, 56, 1014). 96. Hon. Edward S. Esty, 1859-68 (see nos. 758, 761). 97. Edward C. Seymour, 1866-74 (see nos. 30, 55). 98. Gen Charles F. Blood, 1868-98 (see nos. 31, 128, 334). 99. Samuel P. Wisner, 1868-71. 100. Howard C. Williams, 1868-90 (see no. 32). 101. Wm. J. Storms, 1871-76 (see no. 65). 102. George R. Williams, 1872— (see no. 40, 129, 621, 1041). 103. Joseph Esty, jr., 1873-76 (see no. 756). 104. Elias Treman, 1877-98. 105. William W. Esty, 1877-86 (see no. 757). 106. E. Kirk Johnson, 1884-90 (see no. 590, 827). 107. Albert H. Esty, 1887-98 (see no. 404). 108. Thomas G. Miller, 1891— (see no. 44). 109. Calvin D. Stowell, 1891-1901. 110. Elmer A. Denton, 1898—. 111. Charles Hazen Blood, 1898—. 112. Charles E. Treman, 1898—. 113. Mynderse VanCleaf, 1900-03. 114. David Roe, 1903—. See cut facing page 134.

Sunday School Superintendents :—115. Daniel L. Bishop, 1827-29. 116. Isaac Carpenter, 1829-30. 117. H. S. Walbridge, 1830-31; 1841-44 (see no. 16, 917.) 118. George B. Frost, 1831-32. 119. Harley S. Lord, 1832-41 (see no. 19.) 120. David D. Spencer, 1844-46 (see nos. 623, 1011.) 121. Joseph Esty, 1846-47 (see nos. 15, 753, 755.) 122. Marcus C. Riggs, 1847-48; 1852. 123. Stephen Brewer, 1848-51. 124. Zenas L. Parker, 1852-55. 125. George McChain, 1855-76 (see nos. 21, 94.) 126. Henry S. Williams, 1876-78 (see no. 33.) 127. Rev. M. W. Stryker, 1878-79 (see nos. 9, 825.) 128. Charles F. Blood, 1879-82 (see nos. 31, 98, 334.) 129. George R. Williams (see nos. 40, 102, 621, 1041.) 130. Brainard G. Smith, 1891-93 (see no. 39.) 131. Jared T. Newman, 1893-95; 1902— (see nos. 38, 63.) 132. Robert H. Treman, 1896-1902 (see no. 42.) For these and the Lady Supts. see cut facing page 96.

Lady Superintendents :—133. Mrs. Samuel Parker, 1831-32; 1833-41 (see no. 629, 631, 876.) 134. Mrs. Sarah Miller, 1832-33. 135. Miss C. Cantine, 1841-42 (see no. 524.) 136. Mrs. Harriet Eddy, 1842-48 (see nos. 307, 912.) 137. Mrs. Joseph Robbins, 1848-51. 138. Mrs. E. S. Esty, 1851-54 (see no. 762.) 139. Miss Prudence Hungerford, 1854-66 (see no. 869.) 140. Mrs. Lucy Dunning, 1866-69 (see no. 907.) 141. Mrs. Samuel J. Parker, 1869-75. 142. Mrs. S. H. Peck, 1875-77 (see no. 994.) 143. Mrs. George D. Beers, 1877-79 (see no. 442.)

The Maternal Association :—144. Mrs. Ansel St. John, copied photo. 145. Mrs. Moria Higgins, copied photo. 146. Mrs. Harley Lord, copied photo.

The Pastors' Wives :—147. Mrs. T. D. Hunt, presented by her son, James R. Hunt, Ottawa, Ill. 148. Mrs. David Torrey, presented by her son, Mr. James Torrey, Scranton, Pa. (see no. 922.)

The Architects :—149. Ira Tillotson, copied photo (see no. 622.) 150. James Renwick, second edifice, print. 151. J. Cleveland Cady, present edifice, photo.

Miscellaneous Pictures :—152. Portrait of Rev. Wm. Wisner, D.D., painted about 1836 or '37 by Noah Kellog, then living in Ithaca; Dr. Wisner considered it a good portrait of himself; he presented it to Mr. J. B. Williams in 1849; presented to the Church by Mrs. J. B. Williams in 1904 (see nos. 2, 153, 536, 537, 908.) 153. Rev. Wm. Wisner, D.D., framed photo., presented by Mrs. C. B. Wood (see nos. 2, 152, 536, 537, 908.) 154. Rev. S. Mills Day, photo. (see page 63, no. 10.) 155. Thomas Williams, sexton, 1904. 156. The Meeting House, 1816-53, drawing made by Mr. John T. Parson. 157. Interior of Meeting House, and 157. The Session House, 1832-63, two drawings made by Miss Mary E. Humphrey. 159. Photo. of old Session House, since 1868 used as a blacksmith shop in S. Cayuga street. 160. Exterior of

second edifice from southwest, 1899. 161. Interior of same, 1899. 162. The second edifice. 163. Interior of same from gallery, photo. 164. Photo. of interior of Chapel; Christmas manger for Sunday School festival, 1898. 165. Photo. of second edifice and Chapel, 1899.

CHARTS, DOCUMENTS AND BOOKS OWNED BY THE CHURCH.

166. List of Sunday School Superintendents, 1826-1904. Chart. 167. Average attendance of Sunday School, 1826-1904. Chart. 168. Membership of the Church, 1804-1904. Chart. 169. Constitutions of United States and Presbyterian Church; Their analogy. Placard. 170. "American Revolution a Presbyterian measure." Quotation from Bancroft the Historian. Placard. 171. Original subscription to build the Meeting House, 1816. Ms. mounted. 172. Agreement of original purchasers of Public Square, 1815. Ms. mounted. 173. Public Square property. Chart of lots, showing property of the First Presbyterian Church, Cayuga, Buffalo and Mill streets. 174. Payments made on the Public Square purchase, 1816. Three mss. mounted. 175. Payments made on the Public Square purchase: second installment, 1816. Two mss. mounted. 176. Statement of account with Simeon DeWitt. Lots forming DeWitt Park, 1818. Ms. mounted. 177. Note and receipt for the "Gospill Lot", 1822. Two mss. mounted. 178. Account. To Cap't John Denton for levelling Public Square, 1817. Mss. mounted, seven sheets. 179. Minutes of "meeting of the inhabitants of the South Presbyterian society", 1816. Ms. mounted. 180. Meeting house subscription, 1816. South Hill subscribers. Ms. mounted. 181. Meeting house subscription, 1816. West Hill subscribers. Ms. mounted. 182. Meeting house subscription, 1816. East Hill subscribers. Ms. mounted. 183. Agreement between Trustees and building committee, 1816. Ms. mounted. 184. Building committee's account, 1816. Ms. 185. Report of building committee, 1816. Ms. mounted, 2 pp., 1817. 186. Statement of accounts by building committee, 1816. Ms. mounted. 187. Statement of building committee covering payments made to original purchasers of Public Square, 1818. Ms. mounted. 188. Contract and specifications for first edifice, 1816. Mss. mounted, six sheets. 189. Contract for timber for columns and stone for piers. \$150. 1816. Broadside mounted. 190. Notes for subscription turned over to Tillotson in payment of building. Ms. 1816. Mounted. 193. Promisory notes covering subscriptions towards first edifice, 1816. Three broadsides mounted. 194. List of Meeting House notes, 1816. Ms. mounted. 195. Certificates issued to highest bidders for pews, 1816. Broadside, mounted. 196. Record of sale of pews, first edifice, 1816. Mss. mounted. 197. Record of owners of pews in first edifice, 1816. Ms. mounted. 198. Blank form of pew deed, 1818. Printed 8° pp. 4. 199. Old pew deeds, 1818. (A number of copies.) Broadside mounted. 200. Vote of thanks to Ira Tillotson, builder of first edifice, 1817. Three mss. mounted. 201. Contract and bill for first bell, cast by H. Hanks of Auburn, 1820. Mss. four sheets, mounted. 202. Subscription for second bell, 1858. Bill for bell. Two mss. mounted. 203. Old subscription paper, 1819-20. Ms. mounted. 204. Subscription to liquidate accumulated debt. Undated. Ms. mounted. 205. Subscription to liquidate debt. Undated. Ms. mounted. 206. Receipts given by Church Treasurer to collector of Dr. Wisner's salary, first year, 1816. Four mss. mounted. 207. Statement of Account with Dr. Wisner, 1816-1817. 208. Same for 1818-1819. Ms. mounted. 209. Subscription to pay balance of Dr. Wisner's salary, 1818-1819. Ms. mounted. 210. Subscriptions toward salary of Dr. Wisner, 1821. Ms. mounted. 211. Same, 1821. (Duplicate). Ms. mounted. 212. Subscription to Dr. Wisner, with resolution, 1822. Ms. mounted. 213. Same, 1822. (Duplicate). Ms. mounted. 214. Receipts from Dr. Wisner for subscriptions to salary, 1821-23. Four mss. mounted. 215. Action of congregational meeting on resignation of Dr. Wisner, 1831. Ms. mounted. 216. Notices, "will not pay more" towards Dr. Wisner's salary, 1843-45. 217. Minutes of congregational meeting to raise \$400 for Dr. Wisner, to pay for moving Pastor, 1850. Ms. mounted. 218. Action of congregational meeting regarding call of Rev. W. Page, 1831. Ms. mounted. 219. Call to Rev. W. Page, 1831. Ms. mounted. 220. Report of committee who presented call to Rev. W. Page, 1832. Ms. mounted. 221. Letter from Rev. W. Page to congregation: "Do you wish me to

stay?" 1832. Ms. mounted. 222. Action regarding Rev. W. Page, stated supply, 1832. Ms. mounted. 223. Letter from Dr. Wisner to unconverted members of Congregation, 1822. Broad-side mounted. 224. Articles of faith and Dr. Wisner's narrative of revival. No date. Pamphlet pp. 7. 225. A narrative of the revival of religion in Ithaca. W. Wisner. No date. Four leaves mounted. 226. Covenant. Articles of faith. 16° pp. 4, Ithaca, 1840. Mounted. 227. Child's Paper, Oct., 1862. Used in S. S. 228. Receipt for first Missionary Offering known, 1821. Receipt for Foreign Missions, 1824. Receipt for African Colony, 1820. Three mss. mounted. 229. Offerings, 1827. Tract society, 1830. Two mss. mounted. 230. Receipt from Western Education Society, \$83.87, 1829. Ms. mounted. 231. Fourth of July offering—American Colonization Society; order to pay pulpit supply, 1823-1830. Three mss. mounted. 232. Receipt books, 1829-1831. Mss. 5 pp. 233. Plans and specifications, contracts, bills, receipts and other data pertaining to building of present edifice, not separately displayed at this time.

Various old bills, mounted, as follows:—234. Wood; candles; rosin; advertising; 1818-1822. Four mss. 235. Wood; cleaning Meeting House; use of building, 1821-1827. Three mss. 236. Account for cleaning church, mss., 1821. 237. Candles; wood; two mss., 1827. 238. Contribution plates, 1822; piers under stove; wood, 1826, 1830. Four mss. 239. Blank books; candle sticks; wood, 1824, 1827. Three mss. 240. Care of church, 1826, 1827. Three mss. 241. Accounts with N. Blanchard, sexton, 1829. Mss. 242. Accounts with S. Higgins, sexton, 1829-31. Four mss. 243. Ash pail; chimney; sexton, 1827. 3 mss. 244. Order for sacramental furniture, 1827. Commissioner's Fund. Chest. Three mss. 245. Sacramental furniture; 1827-30. Two mss. 246. Trimmings for pulpit; for collecting salary, 1843. Three mss. 247. Fixtures in second edifice; pulpit chairs; freight, 1855. Three mss. 248. Front door key of old Presbyterian church, 1816. Presented to the Church by Mr. Horace Mack. 249. Conch Shell. From Dr. Wisner's home. Donated to the Church by Miss Jane Hardy. 250. Parker Tablet in marble, on wall of south vestibule. 251. Large card with printed story of "The Wise Men from the West." 252. Chart of Whitman's midwinter ride from Oregon, 1842-3, 3,000 miles. 253. Chart of Whitman's return course, 1843. 254. Territory saved to the United States by Whitman's ride, 271,000 sq. miles. Chart. 255. Territory indirectly saved to the United States by Whitman's ride. Chart. 256. Whitman-Parker-Oregon-Ithaca. Chart. 257. Certificate showing Mr. Samuel Allis is Assistant Missionary to the Indians. (April 21st, 1834.) 258. Brief Rules for Holy Living, prepared by Rev. Dr. Wisner, 1828. Framed broadside, printed on satin. 259. The Lord's Prayer. Engraving. 260. Minutes of Church meeting on completing session house, etc., 1832. Ms. mounted. 261. Minutes of congregational meeting, 1842. Ms. mounted. 262. First resolutions toward a new edifice, 1851. Ms. mounted. 263. Resolution to build second edifice. No date. Ms. mounted. 264. Contract and specifications for second edifice, 1853. Mss. mounted. 265. Agreement regarding pews, 1855. Ms. mounted. 266. Release of pew rights in second edifice. Authorization of rental and auction. Ms. Mounted. 267. Subscription to Church organ, 1862. Ms. mounted. 268. Bill for organ, 1862. Ms. mounted. 269. Account Book of the Clerk of Trustees, 1827-1833. 270. Names of Managers of the Female Bible Society of Ithaca, 1830-1831. 271. Constitution of the Maternal Association of Ithaca, adopted Sept. 14, 1832; also minutes of meetings. 272. Records of Ithaca Presbytery, 1839-1866. 273. The Deacon's Record Book, 1824-1904. 274. *The Missionary Herald*. Contains Account of religious meeting in Boston, 1821. Published by Samuel Armstrong. 275. Manual of the Presbyterian Church of Ithaca, 1880. 276. Roll and Directory of the Presbyterian Church of Ithaca, 1883. 277. Roll and Directory of the Presbyterian Church of Ithaca, 1887. 278. Roll and Directory of the Presbyterian Church of Ithaca, 1889. 279. Church Song for the Use of the House of God. Prepared by Dr. M. W. Stryker. Published by Biglow and Main, 1889. 280. Laudes Domini; a Selection of Songs, Ancient and Modern. 281. Christian Endeavor Hymns; by Ira D. Sankey. 282. Junior Christian Endeavor Songs. 283. The Chapel Hymnal. Published in 1902. 284. Responsive Worship for the Bible Service; by Milton A. Dixon. 285. Little Pilgrim Songs. 286. Songs for Little Folks; by Mrs. W. F. Crafts and Miss Jennie B. Merrill.

287. Little Branches; Collection of Songs for Primary Department; by Chas. H. Gabriel.
 288. The Covenant of Grace and its Seal. Sermon by Rev. Wm. Wisner, D.D., 1839. Pamphlet.
 289. The Line of Demarcation between the Secular and Spiritual Kingdoms; by Dr. Wisner. Printed in Ithaca, 1844. Pamphlet.
 290. Nations Amenable to God, A Fast Day Sermon; by Rev. Wm. Wisner, D.D. Printed in 1841, by D. D. Spencer. Pamphlet.
 291. Reason and Faith; by Rev. A. S. Fiske. D.D. Pub. by The Neale Co., Washington, D. C., 1900.
 292. Ruth, an Idyl of the Olden Time; by Rev. A. S. Fiske, D.D.
 293. Presented to Church by Rev. Dr. Fiske: Lecture on the Reformation, by Rev. William Wisner. Pamphlet.
 294. Sermon by Rev. William C. Wisner. Pamphlet.
 295. Several sermons of Rev. William Wisner in mss.
 296. Short Biographical Sketch of Rev. William Wisner, D.D.
 297. Mrs. Nathan Herrick. Member of Maternal Association. Copied photo. (See no. 449.)
 298. Mrs. Ann VanHoesen. Member of Maternal Association. Copied photo. (see no. 1033.)

Loaned by Miss Susan Ackley.—Photos: 299. Mrs. Julius Ackley. 300. Mary Ackley, daughter of Mrs. Julius M. Ackley. 301. Cornelia Ackley, daughter of Mrs. Julius Ackley. 302. Mrs. Julius M. Ackley, daughter-in-law of Mrs. Julius Ackley. 303. Mrs. Mary Wells, daguerreotype. 304. Harriet Wells, ambrotype. Photos: 305. Rev. William N. McHarg. (See No. 5.) 306. Rev. David Torrey, D.D. (See No. 7.) 307. Mrs. Harriet Eddy. (See Nos. 136, 912.) 308. Dr. Sibley. 309. Mary Higgins. 310. Mrs. William P. Luce, wife of Deacon Luce. 311. Mrs. Keziah Williams, wife of T. S. Williams, mother of Miss Harriet Williams. 312. Teacher's Companion. Set of rules used in Sunday School during 50's. 313. Sabbath School Cards used about 1860. 314. The Bible Catechism. 315. Psalmista or Choir Melodies. Published in 1851. 316. Carmina Sacra. Published in Boston in 1843. 317. Psalmist. 1844. Published by Thos. Hastings and Wm. B. Bradbury. 318. Psalms and Hymns of Isaac Watts, with Select Hymns from other Authors, and Directions for Musical Expression, by Samuel Worcester, D.D. Published in Boston.

Loaned by Mrs. Henry Angell.—Photos: 319. Mrs. A. B. Dana, mother of Mrs. Angell. 320. A. B. Dana, father of Mrs. A. 321. Mrs. Abigail Bruyn, grandmother of Mrs. A. 322. View of Ithaca from South Hill. 323. View of Ithaca from West Hill. 324. View of Ithaca from East Hill. (Three colored lithographs.)

Loaned by Mrs. Julia Atwater.—Photos: 325. William R. Collins, Trustee. (See Nos. 71, 532.) 326. Lucy R. Collins, wife of W. R. C. 327. William Collins, son of W. R. C. 328. Eliza Collins, daughter of W. R. C.

Loaned by Miss Laura Atwood.—Photos: 329. Mrs. E. S. Atwood, mother of Miss Laura Atwood. 330. Charles E. Atwood, M.D., son of Mrs. E. S. Atwood. 331. Fred L. Kortright. 332. Mrs. Fred L. Kortright, S.S. teacher, and Secretary of the Missionary Society.

Loaned by Mrs. C. F. Blood.—333. Elder Charles F. Blood, oil painting. 334. Elder Charles F. Blood, photo. (see nos. 36, 98, 128.) Photos: 335. Dixon C. Hazen (Elder), father of Mrs. B. 336. D. C. Hazen, Deacon, large photo. (see nos. 18, 48, 76.) 337. Mrs. Dixon C. Hazen, mother of Mrs. B. 338. Rev. Hervey C. Hazen, Missionary to India. 339. Hervey C. Hazen (see p. 63, no. 13.) 340. John C. Hazen, brother of Mrs. B. 341. Celina T. Hazen (Knapp), wife of Rev. N. B. Knapp, sister of Mrs. B. (see p. 63, no. 12.) 342. Allen B. Hazen. 343. Mrs. Allen B. Hazen. 344. Miranda Hazen King, cousin of Mrs. B. 345. Mrs. Indianna Blood Corning, sister of Elder Blood. 346. Mrs. T. C. Thompson, sister of Elder B. 347. Mrs. Frances Hazen Hill, cousin of Mrs. B. 348. J. A. Hazen Kellogg, cousin of Mrs. B. 349. Mrs. Mary Corning Salmon, niece of Mrs. B. 350. Mrs. Mary Willard, niece of Elder B. 351. Mrs. Harriet Thompson Noyes, niece of Elder B. 352. W. P. Luce, Deacon (see nos. 29, 47.) 353. Mrs. W. P. Luce. 354. Mrs. E. P. Luce, daughter-in-law of Deacon L. 355. Harriet Spencer, sister-in-law of Mrs. Charles Spencer. 356. The Easy Instructor, one of the first Hymnals used in the choir. 357. The Carmina Sacra, or Boston Collection of Church Music. Published in Boston, 1843, by J. H. Wilkins and R. B. Carter. 358. The Church Psalmist. Published in New York, 1852, by Newman & Ivison. 359. The Theological Magazine, or Synopsis of Modern Religious Sentiment on a new Plan. Vol. 2, 1797.

Loaned by Miss Elizabeth Breakey.—Photos : 360. M. R. Barnard. 361. Mrs. M. R. Barnard. 362. Edna Barnard. 363. Sarah Barnard.

Loaned by Miss Harriet Chambers.—Photos : 364. George Chambers. 365. Mrs. George Chambers. 366. Mrs. H. A. C. Chambers. 367. Abner Mabee. 368. Rachel Shepard Mabee. 369. Jacob Shepard (see nos. 12, 74, 372). 370. Rachel Shepard. 371. Mrs. E. F. Clough Lykes. 372, 373. Jacob and Mrs. Shepherd. (Mr. Shepherd was the first Elder, served 61 yrs.) Daguerreotype.

Loaned by Mrs. Julia A. Burritt.—374. Joseph Burritt, son of Mrs. B. Photo. in frame. 375. Mrs. William Wisner, daguerreotype (see nos. 539, 920). Photos : 376. Jesse Lord, uncle of Mrs. Julia Burritt. 377. Mrs. Eliza Herrick.

Loaned by F. M. Bush.—Photos : 378. Dr. Frank J. Bush, son of F. M. B. (see no. 830). 379. Mrs. Edna M. Bush, daughter-in-law of F. M. B. 380. Mrs. Hermance Whiting.

Loaned by Mrs. H. L. Clock.—Photos : 381. Isaac Barker, father of Mrs. C. 382. Mrs. Isaac Barker, mother of Mrs. C. 383. Mrs. Cora Clock Wickham, daughter of Mrs. C.

Loaned by Elder Uri Clark. 384. Birdsey Clark, 1849. Ambrotype. 385. Mrs. Birdsey Clark, mother of Elder C. Photos : 386. Mrs. Uri Clark, wife of Elder Clark. 387. Mrs. H. W. Hoyt, sister of Elder C. 388. Joseph Wilson, uncle of Elder C. 389. Mrs. Joseph Wilson. 390. David D. Wilson. 391. Mrs. Gussie Clark Browning, daughter of Elder C. 392. Mrs. G. C. Browning (see no. 935). 393. Photos. in group : Mrs. Patterson. 394. Dr. A. Patterson. 395. Mrs. Isaac Beers. 396. Miss Charlotte Patterson. 397. Margaret Breakey, sister of Miss Elizabeth Breakey. 398. Miss Susan Bessac (see no. 582). 399. Charles B. Curtiss, brother of Miss Cornelia Curtiss. 400. Charles B. Austin (see p. 64, no. 19). 401. Mrs. Miller, mother of Mrs. Wm. Leonard. Photos. in small group : 402. G. A. Alden. 403. Haines D. Cunningham. 404. Albert Esty (see no. 107). 405. Rev. M. F. Hollister. 406. Henry S. Williams (see no. 33). 407. R. B. Williams. 408. Hymns for Sunday Schools. 409. Palmer's Sabbath School Songs. Published in 1872. (Duplicate of no. 904). Steel Engraving : 410. Abraham Lincoln. Adherent of Presbyterian Church. 411. Mrs. Abraham Lincoln. 412. Robert Lincoln. 413. "Tad" Lincoln.

Loaned by Mrs. E. A. Colgrove.—Photos : 414. Mrs. Maria Bush, mother of Mrs. C. 415. Mrs. Mary Manning, grandmother of Mrs. C. 416. Alonzo Luce, son of Deacon Luce (see no. 979). 417. Mrs. Alonzo Luce. 418. Cora L. VanDine. 419. Mrs. Sarah Christiance.

Loaned by Cornell University Library.—420. Abraham Lincoln, large wood engraving (framed). 421. John McLean, Justice of U. S. Supreme Court. Print. 422. Stephen J. Field, Justice of U. S. Supreme Court. Print. 423. W. Strong, Justice of U. S. Supreme Court. Print. 424. Henry B. Brown, Justice of U. S. Supreme Court. Print (framed). 425. Joseph P. Bradley, Justice of U. S. Supreme Court. Print (framed). 426. George Shiras, jr., Justice of U. S. Supreme Court. Print (framed). 427. Abraham Lincoln, President of the United States. Engraving. Loaned by Department of Oratory. 428. Review of a Sermon, preached by Bishop Hobart, by Wm. Wisner, D.D. Printed in 1828, by D. D. Spencer, Ithaca. Pamphlet. 429. Elements of Civil Liberty ; sermon by Wm. Wisner, D.D. (duplicate of no. 1047.) 430. A Half Century Sermon, preached in the Pres. Church of Ithaca Feb. 4th. 1866 ; by Rev. Wm. Wisner, D.D. Andrus, McChain & Co., printers, Ithaca, 1866. (Duplicate of no. 798.) Pamphlet. 431. Narrative of Revival of Religion in County of Oneida. Printed in 1827. Pamphlet. 432. Incidents in the Life of a Pastor, by William Wisner, D.D. Pub. 1851 in N. Y.

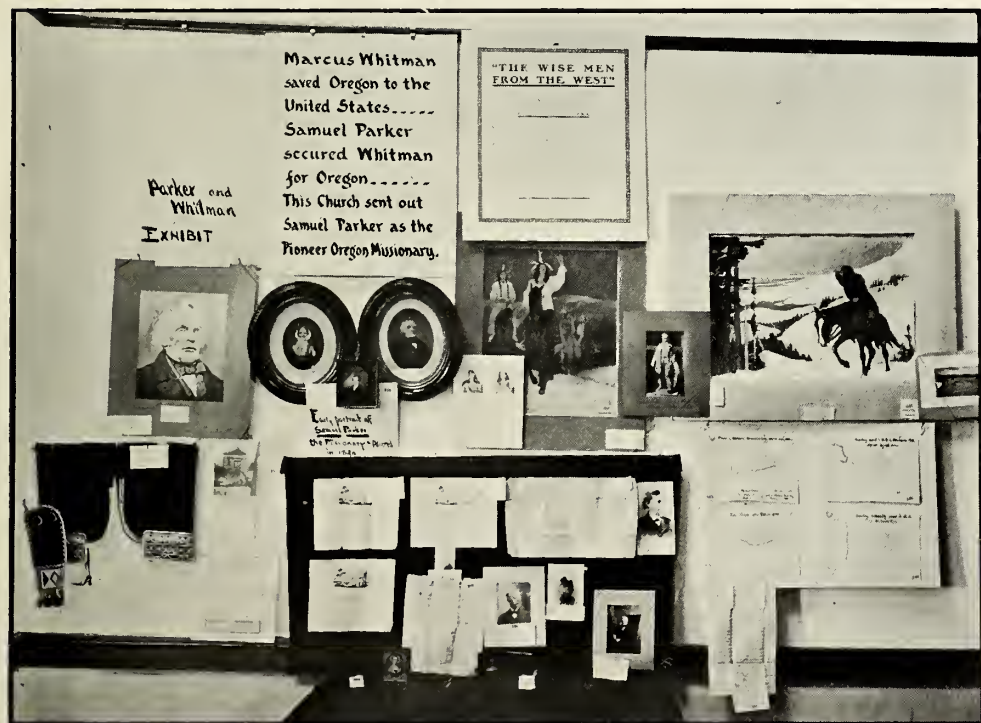
Loaned by Miss Caroline Cowles.—Photos : 433. William S. Cowles, father of Miss C. 434. Mrs. Ida Cowles Sackett. 435. Mrs. Jennie Colgrove. 436. Manual of the First Presbyterian Church, 1858. T. Dwight Hunt, pastor. (Duplicate of No. 800.)

Loaned by Mrs. James Dick.—Photos : 437. John Parrett, father of Mrs. D. 438. Mrs. John Parrett, mother of Mrs. D. 439. Elizabeth Green. 440. Mrs. Lizzie Warren.

Loaned by Mrs. D. F. Finch.—441. George D. Beers, Elder, 1869-1880 (see no. 25, 92). Father of Mrs. F. 442. Mrs. George D. Beers, mother of Mrs. F. (see no. 143). Crayon por-



PART OF CENTENNIAL EXHIBIT



PARKER-WHITMAN-OREGON EXHIBIT

traits, framed. Photos.: 443. Mrs. Sarah Bates, with Mrs. Charlotte Beers. 444. Mrs. Sally Bates. 445. Mrs. Betsey Beers, mother of Miss Nancy Beers. 446. John Beers, nephew of Miss Nancy Beers. 447. Lucy Beers, niece of Miss Nancy Beers. 448. Mrs. Daniel Bates, and sister, Mrs. Herrick, daguerreotype. 449. Mrs. N. Herrick, with Mrs. Daniel Bates, daguerreotype (see no. 299). 450. Charlotte Beers, sister of Miss Nancy Beers, daguerreotype. 451. Sarah Torrey Wells, daughter of Dr. David Torrey. 452. Col. A. E. Mather. 453. Rev. James Lewis (see page 64, no. 18). 454. Ossian Howard. 455. Mrs. Lucy Howard; father and mother of Dr. L. O. Howard. 456. Albuquerque Indian Training School. Certificate dated Jan. 13, 1886. 457. The Past and Present of the Sandwich Islands, being a series of lectures to the First Cong. Church, San Francisco; by T. D. Hunt, Pastor, 1853. 458. Musical Monitor or New York Collection of Church Musick; with Introduction to the Science of Musick, by William J. Edson. Together with a Choice Collection of Hymns, Tunes, Set Pieces and Anthems, harmonized for two, three and four voices; by Ephraim Reed. Printed at Ithaca by Mack and Andrus, 1827. 459. The Western Museum and Belles Lettres Repository. Announcing anniversary of the Tompkins Co. Bible and Sunday School Society at the Presbyterian Meeting House, June, 1827.

Loaned by Rev. J. F. Fitschen, jr.—Moderators of the Presbyterian General Assembly:—Photos. in group: 460. J. F. Bachus, D.D. 461. J. T. Smith, D.D. 462. Howard Crosby, D.D. 463. R. R. Craven, D.D. 464. Henry J. VanDyke, Sr., D.D. 465. W. M. Paxton, D.D. 466. Henry Darling, D.D. 467. F. L. Patton, D.D. 468. E. D. Morris, D.D. 469. Herrick Johnson, D.D. 470. D. C. Marquis, D.D. 471. W. C. Roberts, D.D. 472. C. L. Thompson, D.D. 473. W. E. Moore, D.D. 474. John Knox. Scottish Reformer. Photo. (framed). Prints: 475. George Whitefield, Preacher. 476. George W. Cable, Author. 477. Benjamin Harrison, Pres. U. S. Auburn Theological Seminary:—Photos. and Prints on card: 478. The old Building. 479. Dodge Library. 480. Morgan Hall. 481. Willard Chapel. 482. Welch Memorial Building. 483. Journal of an Exploring Tour beyond the Rocky Mts., performed in the years 1835-1836-1837. Written by Rev. Samuel Parker. Printed in 1838 in Ithaca. 484. The Dead in Christ, by J. W. McCullough, M. A. Pub. in 1845, by Joseph Robinson, Baltimore. 485. Addresses on Hamilton, Lincoln and others, by Rev. Dr. M. W. Stryker. Pub. in 1896.

Loaned by Elder E. P. Gilbert.—Photos.: 486. Mrs. Almira L. Gilbert, wife of Elder G. 487. Professor George L. White, brother-in-law of Elder G. Organizer of the first Fiske Jubilee Singers. 488. Mrs. George L. White, sister of Elder G. Prints: 489. Brig. Gen. James S. Wadsworth. 490. Commodore Andrew H. Foote. 491. Colonel Edward E. Baker.

Loaned by Miss Mary Fowler.—Photos.: 492. Charles Fowler. 493. Mrs. Mary E. Griswold Goddard. 494. Isaac P. Smith (see page 64, no. 21).

Loaned by Miss Jean L. Halsey.—Photos.: 495. Mrs. Emma Halsey Sayles, wife of Dr. Henry Sayles (see no. 525). 496. Luther Geer, Trustee, 1820-23; Member Building Committee Meeting House, 1816 (see no. 72). 497. View of organ and choir of second church, March 25, 1894. 498. Hymns of Praise with Tunes. 499. Gospel Hymns No. 5, by Ira D. Sankey. 500. Gospel Hymns Consolidated. Nos. 1, 2, 3, and 4. 501. A Selection of Spiritual Songs, with music for use in Social Meetings, arranged by Chas. S. Robinson. Pub. by the Century Co. New York. 502. The Church Hymn Book, with Tunes, for the Worship of God. Pub. in 1878. 503. The Alleluia. Prepared by Dr. Stryker and Hubert P. Main. 504. The New Alleluia. Prepared by Dr. Stryker and Hubert P. Main. 505. Christian Chorals for the Chapel and the Fireside, by Melancthon W. Stryker, D.D. Published by Biglow & Main, 1885. 506. Hymns and Verses. Translated and Original, by Dr. Stryker. Pub. in 1883. 507. The Song of Miriam and other Hymns and Verses, by Dr. Stryker. Pub. in 1888.

Loaned by Miss Louise Halsey and Mrs. Granger.—Photos.: 508. Benjamin S. Halsey. Elder (see no. 26). 509. Mrs. Benjamin S. Halsey. 510. Clinton Halsey, son of B. S. H. 511. Tappan Halsey, son of B. S. H. (see no. 894). 512. George E. Halsey, son of B. S. H. 513. William D. Halsey, son of B. S. H. 514. Mrs. Louise Seymour Halsey, wife of W. D. Halsey. Framed photo. 515. Maynard Granger.

Loaned by Mrs. Henry Halsey.—Photos: 516. Mr. Henry Halsey. 517. Miss Mary H. Halsey. (Photo. in case.) 518. Miss Marguerite Miller. Portrait (framed). 519. Rev. Theodore F. White, D.D. (see nos. 8, 713). 520. Mrs. T. F. White, with son, Samuel L.

Loaned by Miss Jane L. Hardy.—Photos: 521. Charles E. Hardy. (Framed photo.) 522. Mrs. Charles E. Hardy. 523. Louise Hardy. (Father, mother and sister of Miss J. L. Hardy and Mrs. J. B. Williams.) 524. Christina Cantine (see no. 135). 525. Mrs. Henry Sayles, wife of Dr. Henry Sayles (see no. 495). 526. Henry Hibbard, grandfather of Mr. H. A. St. John. 527. A. B. C. Dickinson, brother of Miss K. L. Dickinson, Takoma Park, D. C. 528. *Spiritual Songs for Social Worship*. Pub. in Utica, William Williams. Pub. in New York by N. & J. White, 1833. 529. *Watts and Select Hymns*. Pub. 1836, by Crocker & Brewster, Boston; Leavitt, Lord & Co., New York. 530. *Church Psalmist with Supplement*. Pub. in 1847.

Loaned by Mrs. Blair Hazen.—Photos: 531. Mrs. Downing. 532. William R. Collins (see nos. 71, 325). 533. Mrs. Ira Tillotson. 534. Edgar Morgan (student). 535. *The Musical Monitor*. Pub. by Mack and Andrus, 1831.

Loaned by Mrs. Mary L. Hill.—Photos: 536. Rev. William Wisner, D.D. (see nos. 2, 152, 153, 908). 537. Rev. William Wisner, D.D. 538. Mrs. William Wisner. 539. Mrs. William Wisner, framed photo (see nos. 375, 920). 540. Elizabeth Wisner, daughter of Rev. W. W. 541. John Wisner, son of W. W. 542. Julia Wisner McChain, daughter of Rev. W. W. 543. Eliza Wisner Holmes, granddaughter of Dr. W. (see p. 64, no. 16). 544. B. F. Carpenter, brother of Mrs. W. 545. Mary Lawrence, niece of Mrs. W. 546. Mrs. William C. Wisner. 547. Phila. Sackett.

Loaned by A. B. Hillick.—Photos: 548. Mrs. Clara Bryan Hillick, wife of Mr. H. 549. Edward J. Bryan, brother of Mrs. H. 550. Mrs. Temperance Hillick, great-aunt of Mr. H.

Loaned by Miss Ellen Hixson.—Photos: 551. Mrs. Foster Hixson, mother of Miss H. 552. Alice Hixson Griswold, daughter of Mrs. Foster H. 553. Mrs. Joseph Hixson.

Loaned by Mrs. Geo. H. Hopkins.—Photos: 554. Thomas Hopkins, father of Geo. Hopkins. 555. Mrs. Thomas Hopkins, mother of Geo. H. 556. Mrs. Mary Hopkins Chapin, daughter of George H. 557. Mrs. Don A. Hopkins, daughter-in-law of Geo. H. 558. W. D. Hopkins, son of Geo. H. 559. William T. Hopkins, Deacon (see no. 53). 560. Mrs. W. T. Hopkins.

Loaned by Miss Ida Horton.—Photos: Henry B. Horton. 562. Mrs. H. B. Horton. 563. Mrs. Mary J. Hazen Downing.

Loaned by Miss Mary Humphrey.—564. Charles Humphrey, oil portrait. 565. Mrs. Charles Humphrey, ivory miniature. (Father and mother of William R. Humphrey.) Photos: 566. Charles Humphrey. 567. Mr. William R. Humphrey (see no. 85.) 568. Mrs. William Humphrey. 569. Mrs. Katharine Humphrey Hunt. 570. George S. Humphrey. 571. Mrs. George S. Humphrey. 572. Mary Crittenden (Mrs. Seabring.) 573. *Key of the First Church*. 574. *Church Psalmist*. Published in 1849. 575. *Songs for Social and Public Worship*. Compiled by Rev. E. N. Kirk, D.D., 1864.

Loaned by Mrs. W. D. Ireland.—Photos: 576. Mrs. Mable Ireland Ford, daughter of W. D. I. 577. Mrs. Jane Brush Turner, wife of Rev. E. B. T., and cousin of Mrs. I., taught in Ithaca Academy. 578. Edwin B. Turner, member of "Andover Band" of Home Missionaries to Iowa. 579. Mrs. Emma Sherwood Chester, daughter of Deacon Sherwood. 580. F. D. Chester, son-in-law of Deacon S. 581. Katherine Bessac. 582. Susan Bessac (see no. 398.)

Loaned by Mrs. E. K. Johnson.—Photos: 583. Anson Spencer (see no. 83.) 584. Mrs. Anson Spencer. (Father and mother of Miss Carrie Spencer and Mrs. E. K. Johnson.) Photos. in group: 585. B. L. Johnson. 586. Mary L. Johnson. 587. Martha B. Johnson. Photos. in group: 588. Mrs. B. L. Johnson. 589. Harlan P. Johnson. 590. E. Kirk Johnson (see nos. 106, 827.) 591. D. N. Johnson.

Loaned by H. P. Johnson.—Photos.: 592. Mrs. B. L. Johnson, mother of H. P. J. 593. Mary E. Johnson, daughter of Mr. B. L. J. 594. Mrs. M. Johnson Judson. 595. Clementine Spencer, daughter of Mrs. Charles Spencer. 596, 597. George E. Halsey and wife. 598. Alexander Murdoch, uncle of H. R. J. (see no. 657.) (In group of four generations.) 599. Sarah L. Judd. 600. Maria Judd Eddy. (Daughters of Deacon Judd.) 601. Charles F. Mills, grandson of Mrs. Temperance Hillick.

Loaned by Professor D. C. Lee.—Prints: 602. Wm. E. Dodge, philanthropist. 603. Jonathan Edwards. 604. Andrew Jackson, President of the U. S. 605. Adlai E. Stevenson, Vice-President of the U. S. 606. Garret A. Hobart, Vice-President of the U. S. 607. Abigail Adams, wife of John Quincy Adams. 608. Lewis Cass, U. S. Senator. 609. Samuel Houston, U. S. Senator. 610. Henry Clay, U. S. Senator. 611. Thomas A. Hendricks, U. S. Senator. 612. John Hay, Secretary of State. 613. John Wanamaker, Postmaster General. 614. John W. Griggs, Governor of New Jersey. 615. William J. Bryan. 616. Daniel Webster, American statesman. Print, framed. 617. Thomas H. Benton, U. S. Senator. Steel engraving. 618. Charles Dudley Warner. Print from photo. 619. General Stewart L. Woodford, member of Pres. Church in N. Y. City. Print, framed. 620. Whitman's Home at Waiilatpu, Oregon. 621. George R. Williams, with sister Louise (see nos. 40, 102, 129, 1041.) Daguerreotype. Loaned by Mrs. Duncan C. Lee.

Loaned by Horace Mack, President Ithaca Historical Society.—Photos.: 622. Ira Tillotson. Builder of original edifice (see no. 149). 623. David D. Spencer. S. S. Supt. 1844-1846. (see no. 120, 1011). 624, 625. Col. Ebenezer Thayer, with Mrs. Thayer. Framed photo. First couple married by a minister in Ithaca (see footnote, p. 72), 626. Ithaca Journal and General Advertiser, March 2nd, 1842. Pub. by Wells & Selkreg.

Loaned by Mrs. Helen W. Mack.—627. Early Portrait of Rev. Samuel Parker, painted on wood in 1840. 628. Rev. Samuel Parker. Photo. taken in 1861 (see no. 684, 792). 629. Mrs. Samuel Parker. Framed photo. (see no. 133, 876). 630. Rev. Samuel Parker. Framed photo. 631. Jerusha Lord Parker, wife of the Pioneer Missionary. Painting on ivory, 1840. 632. Mrs. J. P. Van Kirk, daughter of Rev. Samuel Parker. Ivory miniature. 633. Photos.: Mrs. Jerusha Whaley VanKirk, daughter of Rev. Samuel Parker. 634. George H. Whaley, M.D., grandson of Samuel Parker. 635. Mrs. Leila Whaley Thomson, grand-daughter of Samuel Parker. 636. Samuel Parker, M.D., and 637. Henry Webster Parker, D.D., sons of the Missionary. 638. Certificate issued to Samuel Parker as Missionary to the Indians. 639. Certificate showing that Rev. Samuel Parker is constituted an Honorary member of A. B. C. F. M. 640. Letter of Instruction to Rev. Samuel Parker, Missionary, Sept. 1st, 1811. 641. Letter certifying that Rev. Samuel Parker was appointed Agent of Auburn Theological Seminary, August 6th, 1831. Articles obtained by Samuel Parker: 642. Small Indian basket, brought from Oregon. 643. Indian basket work. 644. Indian bead-work bag. 645. Leggings made by daughter of Indian Chief, sent to daughter of Samuel Parker. 646. Shell, brought from mouth of Columbia River. 647. Fish-hooks, brought from Sandwich Islands. 648. Order of Exercises at Dedication of Seamen's Chapel at Honolulu, Sandwich Islands, Nov. 28th, 1833. 649. Hawaiian Missionary Hymn, printed in the original. 650. Shipping list at Honolulu, Oct. 12, 1835. Pamphlet.

Loaned by Mrs. Levi J. Newman.—Photos.: 651. Mrs. Sarah Korts, mother of Mrs. L. J. Newman. 652. Ernest A. Newman, son of Mrs. L. J. Newman.

Loaned by Elder Jared T. Newman.—Photos.: 653. Isaac H. Newman, father of Elder N. 654. Ellen A. Newman, sister of Elder N. 655. Rev. Alfred T. Vail (see p. 64, no. 22).

Loaned by Elder T. G. Miller.—Photos.: 656. Mrs. Ann Miller, mother of Mr. T. G. Miller. 657. Alexander Murdoch (see no. 598). 658. Mrs. Alexander Murdoch, aunt of Mr. H. P. Johnson. 659. William Miller, son of John Miller. 660. Mrs. Olivia Miller Jones, daughter of John Miller. 661. Mrs. Alice E. Tallmadge, cousin of Mrs. T. G. M. 662. Rev. W. H. Tallmadge (see p. 64, no. 20). 663. Rev. Peter McDonald (see p. 64, no. 23). 664. Rev. A. E. Dunham, (see p. 64, no. 26). 665. Mrs. H. H. Webster.

Loaned by Mrs. F. Partenheimer.—Photos: 666. Tobias P. Conover, father of Mrs. P. 667. Mrs. T. P. Conover, mother of Mrs. P. 668. Charles Conover, brother of Mrs. P. 669. Margaret A. Conover. 670. F. A. Partenheimer, son of Mrs. P. (See no. 832.)

Loaned by Lewis C. Perry.—Photos: 671. Mrs. Mary A., mother of L. C. P. 672. W. S. Perry, brother of L. C. P. 673. Mrs. William S. Perry. 674. Thomas C. Perry, brother of L. C. P. 675. Mrs. Thomas C. Perry.

Loaned by The Presbyterian Historical Society, Philadelphia, Pa.—Four large water color designs of: 676. Seal of General Assembly of Presbyterian Church. 677. Seal of Board of Home Missions. 678. New Seal of Board of Foreign Missions. 679. Seal of Woman's Board of Foreign Missions. 680. First Church of Philadelphia. Oldest Presbyterian Church in America. Print. 681. Painting of "The Wise Men"—Indians riding in search of "White Man's Book." 682 and 683. Two of the Nez Perces Chiefs who came to St. Louis for the "White Man's Bible." Prints from paintings by Catlin. 684. Rev. Samuel Parker, Pioneer Missionary. Enlarged print of photo (see nos. 627, 628, 630, 792). 685. "The ride that saved Oregon to the United States." By Miss Mary E. Bonsall. Painting. 686. Marcus Whitman. Calder's statue on Witherspoon building, Philadelphia. Photo. 687. Gilbert Charles Stuart. Artist. Large print. 688. James K. Polk, President of the United States. Lithograph. 689. Thomas H. Benton, United States Senator, 1821-51. Steel engraving. 690. Gen. Franklin Pierce, President of the United States. Large print. 691. Grover Cleveland, President of the United States. Steel engraving. 692. Rev. J. R. Miller, Christian Commission Field Worker, Civil War. Large framed water color painting. 693. Zachariah Chandler, Secretary of the Interior, 1875-7. Print. 694. James G. Blaine, Secretary of State, 1881, 1889-92. Steel engraving. 695. Robert T. Lincoln, United States Minister to England, 1889-93. Steel engraving. 696. "Stonewall" Jackson, Lieutenant-General in Civil War. Photo taken from life. 697. Elias McCurdy, D.D., Pioneer in Temperance Reform. Print enlarged from photo. 698. John Brown, Abolitionist. Print enlarged from photo. 699. Home of John Brown at North Elba. Photo. 700. Gerrit Smith, Philanthropist and anti-Slavery Leader. Print. 701. Battle of King's Mountain. All Colonels said to be Presbyterian Elders. Engraving. 702. General Daniel Morgan. Print. 703. Flora McDonald, noted Scotch Woman. Engraving. 704. Flora McDonald and her husband on the way to Church in North Carolina. Oil painting.

Loaned by Mrs. George Rankin.—Photos.: 705. Mrs. George Rankin, sr., mother of G. R. 706. Leonard Atwater. 707. Mrs. Leonard Atwater (father and mother of Mrs. R.). 708. Mrs. Jennie Atwater Norton, ambrotype. 709. Rev. David Torrey, Pastor, 1860-64 (see no. 7, 306). Framed photo. 710. Home of Dr. Wisner and Dr. White. Site of Cornell Infirmary. 711. Dr. G. W. Holmes, Missionary to Persia. 712. Eliza Wisner Holmes (see p. 64, no. 16).

Loaned by Miss Fannie Rankin.—Photos.: 713. Rev. T. F. White, D.D. (see nos. 8, 519.) 714. Mrs. T. F. White. 715. Sarah Elizabeth Rankin, daughter of Elder George Rankin. 716. Miss Minnie Fleming.

Loaned by Miss Ada Stoddard.—717. Armaty Fort Schuyler, mother of Jas. V. R. Schuyler and others, daguerreotype. Photos.: 718. Jas. Van Rensselaer Schuyler, father of Anna Schuyler Stoddard. 719. George W. Schuyler. 720. Mrs. Edward Stoddard (Anna Schuyler), mother of Ada and Schuyler Stoddard. 721. Mrs. Sylvia Whiton, wife of Elder George Whiton, mother of Miss Cynthia and Miss Kate Whiton. 722. Mrs. Anna Greenley, daughter of Judge Walbridge. 723. Mrs. Louise Shepard Morris. 724. Eloise Maynard. 725. Myra Hutchinson. 726. Isaac N. Cook, Cornell University. 727. Mrs. Grace Williams Jeffries (see p. 65, no. 30.) 728. Rev. D. W. Bigelow, of Utica, N. Y. (taught in Ithaca Academy.) 729. Mrs. Jessie Harris Ellis, daughter of Samuel Harris, mother of Mrs. W. A. Ross. 730. Mrs. D. B. Stewart, mother of Senator E. C. Stewart. 731. Mrs. Kate Campbell Ostrom, daughter of Mrs. Henry Bool.

Loaned by Mrs. Samuel Stoddard.—Photos.: 732. Silas Hutchinson, jr. 733. Mrs. Silas Hutchinson, jr. (father and mother of Mrs. S.) 734. Mrs. James Kimball, cousin of Mrs. S. 735. Clara Hutchinson, niece of Mrs. S. 736. Rev. W. C. Wisner, D.D., son of Dr. Wm. Wisner, print, (see p. 62, no. 3.)

Loaned by Miss Louise E. Storms.—Photos.: 737. Thomas Storms. 738. Mrs. Thomas Storms (father and mother of Deacon Storms.) 739. Miss Malvina Higgins (see p. 63, no. 9.) 740. Malvina Higgins in chair. 741. "Auntie" White, Old Ladies' Home. 742. Capt. Edward Tilton. 743. Mrs. Edward Tilton.

Loaned by Mrs. James Tichenor.—Photos.: 744. Dr. Joshua S. Lee. 745. Mrs. Joshua S. Lee, father and mother of Mrs. T. 746. J. S. Tichenor, father of Mr. T. (see no. 79.) 747. Mrs. J. S. Tichenor. 748. James Tichenor, husband of Mrs. T. 749. Lizzie Tichenor, daughter of Mrs. T. 750. Col. I. S. Tichenor, brother-in-law of Mrs. T. 751. Louise Tichenor, sister-in-law of Mrs. T. 752. Mrs. Julia Isabell Sellen, sister-in-law of Mrs. T.

Loaned by Mrs. Henry Wilgus.—753. Joseph Esty, elder, 1830-1881 (see nos. 15, 121, 759.) 754. Mrs. Joseph Esty, wife of Elder Joseph Esty (see no. 760). Oil portraits. 755. Joseph Esty, Elder, 1830-81. Crayon. 756. Joseph Esty, jr., Trustee (see no. 103). Crayon. 757. William W. Esty, Trustee (see no. 105). Framed photo. 758. Edward S. Esty (see no. 96). Photos: 759. Joseph Esty. 760. Mrs. Joseph Esty (see no. 754). 761. Edward Esty. 762. Mrs. Edward Esty (see no. 138). 763. Mrs. William W. Esty. 764. Mrs. Edward E. Soulé. 765. Mrs. Eliza Tichenor. 766. Mrs. George Downce. 767. Charles Wilgus. 768. Mrs. Herbert Ballantine. 769. Miss Bertha Reed (see p. 65, no. 31). 770. Foot Stove. Used in the old church by Mrs. Joseph Esty. 771. Covenant of the First Presbyterian Church of Ithaca. Silk badge. 772. The Manhattan Collection of Psalms, Hymns, Tunes and Anthems, by Thomas Hastings. Published by Ezra Collier & Co., 1838. 773. The Psalter. Published by Lowell Mason & Co. 774. Taylor's Sacred Minstrel; or American Church Music Book. Pub. in 1846.

Loaned by Mrs. DeForest Williams.—Photos: 775. Mrs. Mary Williams. 776. Mrs. Mary Atwater Williams. 777. Mrs. Anna Bell Weed. 778. Oscar J. Spencer. 779. Mrs. Belle Williams Miller, niece of Mrs. W. 780. Mrs. Martha Putnam Miller, niece of Mrs. W. 781. The New Testament, copy-board covers. 782. A Dictionary of the Bible. First American Edition. Printed by Isaiah Thomas at his press in Worcester, 1798. 783. The Psalms of David; by D. Watts, and revised by Mr. Barlow, 1787. 784. A Brief Concordance to the Holy Scriptures; by John Brown. Printed in 1805.

Loaned by Mrs. J. B. Williams.—785. Josiah Butler Williams, Trustee, 1839-1850; Elder, 1869-1883 (see nos. 24, 78). Oil portrait. Photos: 786. M. Louisa Williams, daughter of Mrs. J. B. Williams. 787. Mary E. Williams, daughter of T. S. Williams. 788. Mrs. John Whiton Ingersoll, sister of Mr. Henry W. Sage and Mrs. C. B. Wood. 789. Mrs. Hattie (St. John) Simpson, wife of Dr. Simpson. 790. Mrs. Samuel Harris. 791. Emily Harris, daughter of Samuel Harris. 792. Samuel Parker, sr. (see nos. 627, 628, 684, 792). 794. Map of Ithaca, 1836. 795. Martin VanBuren, President of the United States, daguerreotype. 796. Report of the Finance Committee of the First Presbyterian Church of Ithaca, Jan. 1st, 1850. 797. "Circumnavigation of the Globe." Book published in 1837. Belonged to the Waterman's Library (see p. 60). 798. A Half Century Sermon, by Wm. Wisner, D.D. (duplicate of no. 430). Pamphlet. 799. Requiem to the Memory of William Wisner, D.D., who died at Cedar Rapids, Iowa, Jan. 7th, 1871, in the eighty-ninth year of his age. Chanted at the Memorial Services. 800. Manual of the First Presbyterian Church of Ithaca, 1858 (duplicate of No. 436). 801. Roll and Directory of the Presbyterian Church of Ithaca, 1882. 802. Roll and Directory of the Presbyterian Church of Ithaca, 1885. 803. Roll and Directory of the Presbyterian Church of Ithaca, 1891. 804. Roll and Directory of the Presbyterian Church of Ithaca, 1893. 805. Roll and Directory of the Presbyterian Church of Ithaca, 1896. 806. Roll and Directory of the Presbyterian Church of Ithaca, 1902. 807. Ina Sanford, Sunday School Teacher. Photo. loaned by Miss Augusta H. Williams.

Loaned by Miss Ella S. Williams.—808. Mrs. Asa S. Fiske, wife of former Pastor. Photo. 809. View of interior of chapel. Christmas decoration, Dec. 1876. Committee: Miss Ada Stoddard, Miss Jean Halsey, Miss Mary Phillips, Miss Kate Humphrey, Walter Kerr and I. N. Cook. Stereoscopic view. 810. *Carmina Sacra: or Boston Collection of Church Music*, by Lowell Mason. Pub. by J. N. Wilkins & L. B. Carter, Boston, 1844. 811. *Temple Anthems*, by Robert Lowry and Howard Doane. Pub. by Biglow & Main. 812. *Psalmista, or Choir Melodies*, by T. Hastings and Wm. B. Bradbury. Pub. by Ivison & Phinney, New York. 813. *The Key-Stone Collection of Church Music*, by A. N. Johnson. Pub. by J. B. Lippincott & Co., Phila. 814. *The Constellation, a collection of Anthems, Choruses and Sacred Quartetts*, selected mostly from the works of the great masters. Pub. by O. Ditson & Co. 815. *Emerson's Anthem Book*. Published by Oliver Ditson & Co., Boston. 816. *The Psalter*. Edited by Lowell Mason and Geo. James Webb. 817. *The Harp of Judah*, by O. Emerson. Pub. by Oliver Ditson & Co., Boston. 818. *The Sabbath Harmony*, by L. O. Emerson. Pub. by Chase, Nichols & Hill, Boston. 819. *The Cythara*, by Isaac Woodbury. Pub. by F. J. Huntington, New York. 820. *The Choral Tribute*, by L. O. Emerson. Pub. by O. Ditson & Co., Boston. 821. *The Liber Musicus, or New York Anthem Book*, by Isaac Woodbury. Pub. by Huntington & Savage, New York. (Nos. 810 to 821 have since been given to the Church.)

Loaned by Mr. and Mrs. Geo. R. Williams.—Photos.: 822. Roger Henry Williams, son of Henry S. Williams. 823. Julia Stowell Lord, daughter of Elder J. C. Stowell. 824. Mrs. Mary Stowell Gould, daughter of Elder J. C. Stowell. 825. Rev. M. W. Stryker (see nos. 9, 127). 826. Mrs. M. W. Stryker. 827. E. Kirk Johnson. Trustee (see nos. 106, 590). 828. View of interior of second church edifice. Photos.: In group of Mrs. G. R. Williams's class, 1884: 829. Alfred Brooks. 830. Frank Bush. 831. Ben Johnson. 832. Ferd Partenheimer (see no. 670). 833. Edward Pittenger. 834. Fred Rolfe. 835. Charles Tourtellot. 836. Jerry Tourtellot. Photos.: In group, Mrs. G. R. Williams's Sunday School class, 1894: 837. Leslie Atwater. 838. Harry Beckwith. 839. Fred Brooks. 840. Leland Clark. 841. Ernest Kelsey. 842. Thomas Miller. 843. Robert Rankin.

Photos. in group: Mrs. G. R. Williams's Sunday School Class, 1902:—844. Arthur Adams. 845. Leslie Atwater. 846. Daniel Bramer. 847. Fred Brooks. 848. Herbert Jackson. 849. Ernest Kelsey. 850. Robert Rankin. 851. Dean Robinson (see no. 999). 852. Edward Robinson. 853. Morgan Smith. 854. *Geography, 1796. Ithaca not on the map.* 855. *The Missionary Herald of 1821.* Published by Samuel T. Armstrong. 856. *Indian Spelling Book.* Printed in 1846 for the American Board of Commissioners for Foreign Missions. Used among the Ojibways or Chippewas on shores of Lakes Huron and Superior. 857. *Calvary Songs*, by Rev. C. S. Robinson, D.D., and Theo. E. Perkins. 858. *Prayer Meeting Hymns.* Compiled by Dr. M. W. Stryker. 859. *Brightest and Best. A Choice Collection of New Songs for the Sunday School.* Published by Biglow & Main. 860. *Pure Gold for the Sunday School.* Published by D. Appleton, New York.

Loaned by Mrs. R. B. Williams.—Photo.: 861. Roger B. Williams, jr. 862. *Buds and Blossoms for the Little Ones. A Song Book for Infant Classes*, by Emma Pitt. 863. *Special Songs and Services for Primary and Intermediate Classes*, by Mrs. M. G. Kennedy. 864. *The Master's Praise. A Collection of Songs for the Sunday School.* 865. *The Church Praise Book.* Published by Biglow & Main. 866. Charlotte W. Williams, daughter of Henry S. Williams, Elder. Photo. loaned by Mrs. Henry S. Williams.

Loaned by Miss Harriet N. Williams.—867. Timothy S. Williams, Elder (see no. 20). Painted portrait, framed. 868. Mrs. Timothy S. Williams, photo. 869. Prudence Hungerford, Superintendent of Sabbath School, framed photo. (see no. 139). Photos.: 870. Timothy Shaler Williams. 871. Chauncey G. Williams. 872. Herbert H. Williams. (sons of Elder Howard C. Williams). 873. Mrs. Alice Williams McDonnell, daughter of Howard C. Williams. 874. Mrs. Alphonson Hungerford Halsey, wife of George Halsey. 875. Mrs. Susan Hamill, daughter of Judge Walbridge. 876. Mrs. Jerusha Parker, wife of Rev. Samuel Parker, sr. (see nos. 133, 629, 631). 877. Jared Ingersoll. 878. Mrs. Jared Ingersoll. 879. John Ingersoll.

Miss Harriet Williams's Sabbath School Class.—Daguerreotype group: 880. Ellen Atwater. 781. Julia Atwater (Mrs. Burritt). 882. Helen Halsey (Mrs. Granger). 883. Celina Hazen (Mrs. Knapp), (see p. 63, no. 12). 884. Mary Johnson. 885. Mary Whiton (see no. 892). 886. Mary Walbridge (Mrs. Page). 887. Susan Walbridge (Mrs. Hamill). 888. Mrs. Hermon Kamp. 889. Harrison Kellogg. 890. Mrs. Harrison Kellogg. 891. Mrs. S. P. Sherwood. 892. Mary Whiton, daughter of Elder George Whiton (see no. 885). 893. Mrs. Mary Smith Page, niece of Mrs. Giles. 894. Tappan Halsey, son of B. S. Halsey (see no. 511). 895. Medal of Sunday School Temperance Society. 896. Second Year of the Graduated Sunday School Text Books, by Charles E. Knox. Published in 1865. 897. The New England Primer, to which is added The Catechism. Published by the Massachusetts Sunday School Society, Boston, 1827. 898. The New England Primer. Duplicate of no. —. 899. Village Hymns for Social Worship, by Asahel Nettleton. Published in 1824. 900. Village Hymns for Social Worship; supplement to Psalms and Hymns of Dr. Watts. Used in prayer meetings in 1840. 901. Union Hymns. Published in Philadelphia in 1845. 902. The Sunday Music Book. Published by M. W. Dodd, New York. 903. Bradbury's Golden Chain of Sunday School Melodies. Published in 1861. 904. Palmer's Sabbath School Songs. Published in 1872. (Duplicate of no. 409.) 905. Gospel Hymns and Sacred Songs, by P. P. Bliss and Ira D. Sankey.

Loaned by Mrs. Caroline B. Wood.—906. Mrs. Sally Sage, mother of Mrs. C. B. Wood and Henry W. Sage. Daguerreotype. 907. Mrs. Lucy A. Dunning, sister of Henry W. Sage (see no. 140). Daguerreotype. 908. Rev. William Wisner (see nos. 152, 153, 536, 537). Daguerreotype. 909. Photos: Henry W. Sage, brother of Mrs. C. B. Wood (see no. 88). 910. Mrs. Charity Williams, mother of Elder J. B. Williams. 911. William Henry Whiton. 912. Mrs. Harriet Eddy (see nos. 136, 307). 913. Mrs. Henry Leonard (see no. 1063). 914. Mrs. Caroline Judd, daughter of Mr. Henry Leonard. 915. Mrs. Jesse McKinney, grandmother of Mrs. R. A. Heggie. 916. Margaret McKinney, daughter of Elder McK. 917. Judge H. S. Walbridge. Elder and Supt. (see nos. 15, 117). 918. Ella Walbridge, daughter of Judge W. 919. Mrs. Mary W. Page, daughter of Judge W. 920. Mrs. William Wisner (see no. 375, 539). 921. Mrs. W. N. McHarg. 922. Mrs. David Torrey (see no. 148). 923. Mrs. Mary W. Goss, mother of Mrs. M. W. Stryker. 924. Rules for Holy Living. Drawn up by Rev. Dr. Wisner, "adopted by this family". Unmounted chart. 925. Old Family Bible of Charles and Sally Sage, (father and mother of H. W. Sage and Mrs. C. B. Wood). Published in Cooperstown, 1823. Owned by Bertha Sage Bell.

Loaned by Miss Mary C. Wood.—Photos: 926. Mrs. Jennie Vickers, S.S. Teacher, 1887-1891; President of Dorcas in 1891. 927. Thomas McE. Vickers. 928. Albert Vickers. 929. Miss Emma B. Hamner, niece of Mrs. Vickers. 930. Charles C. Hamner. 931. Mrs. Emily M. Marble. 932. Louis M. Marble, student, 1887-1892. 933. Harry M. Marble, student, 1887-91. Photos, in group of Miss Ada Stoddard's Class, 1878: 934. Miss Ada Stoddard. 935. Augusta Clark Browning (see nos. 391, 392). 936. Olla Cross. 937. Minnie Clark Fritz. 938. Eunice Watkins Huff. 939. Mary L. Shepard Morris. 940. Clara Williams Tanner. 941. Mary C. Wood.

Miscellaneous.—942. Mrs. Naomi Beardsley, grandmother of Mrs. P. J. Herron. Photo. loaned by Mr. P. J. Herron. 943. Sarah Beebe. Photo. loaned by Miss Mary Phillips. 944. Frederick Brooks, father of Elder Brooks. Framed photo. loaned by Miss Abbie Brooks. 945. Helen Brooks, sister of Elder A. B. Brooks. Photo. loaned by Mr. Brooks. 946. Mildred Bush, daughter of Mrs. Sarah Bush. Photo. loaned by Mrs. Sarah Bush. 947. Elizabeth Clark. Photo loaned by Mr. F. J. Hayes. 948. Mrs. Grover Cleveland. Photo loaned by Mrs. John Tanner. 949. G. W. Cole. Photo. loaned by Mrs. Cole. 950. Mrs. Mary Coryell. Framed photo. loaned by Miss S. Speed. 951. Rev. Albert R. Crawford. Photo. loaned by himself (see p. 64, No. 24.) 952. Mrs. Cora Curran Crawford. Photo. loaned by herself (see p. 64, no. 25). 953. Mrs. Ellen Walbridge Darrow, daughter of Judge Walbridge. Photo. loaned by Mrs. G. W. Apgar. 954. Moses N. Davenport, Trustee (see no. 84). Daguerreotype loaned by Miss Sarah Davenport. 955. History of the Bible. Diminutive book. Loaned by Miss Sarah Davenport. 956. Mrs. Ina Korts Dickenson, daughter of Mrs. Mary E. Korts. Photo. loaned by Mrs. M. E.

Korts. 957. Apollos Eaton, Deacon (see no. 52). Framed photo. 958. Mrs. Apollos Eaton, wife of Deacon Eaton. Framed photo. loaned by Wm. N. Eaton. 959. B. W. Frear, son of William Frear, died April 24, 1885. Photo. loaned by Mrs. Wm. Frear. 960. Mrs. Cornelia Furman. Photo loaned by Mrs. Maggie Coleman. 961. Ira Gardner, Sexton. Framed photo. loaned by Mrs. Gardner. 962. Mrs. Mary Augusta Dix Gray (see p. 62, no. d). Photo. loaned by Mrs. John Southworth. 963. Mrs. Alice Walbridge Gulick (see p. 63, no. 14). Photo. loaned by Mrs. G. W. Apgar. 964. Mrs. Harriet Hanford (see p. 64, no. 15). Photo. loaned by Mrs. Joel Hanford. 965. Rev. Lewis Hartsough, Mt. Vernon, Ia. Photo. loaned by himself (see p. 63, no. 11). 966. Mrs. John Hawkins. Photo. loaned by Miss K. Hawkins. 967. Mrs. H. Hayes. Photo. in frame loaned by Mr. Fred J. Hayes. 968. Mrs. John C. Hayt. Ambrotype, loaned by Mrs. J. A. Genung. 969. Mrs. Maria Hill. Crayon portrait in frame loaned by Mrs. Ira Gardner. 970. Mrs. G. W. Hoysradt. Photo. loaned by Dr. G. W. Hoysradt. 971. Dr. Henry Ingersoll, grandfather of Mrs. Mary E. Bell. Photo. loaned by Mrs. Bell. 972. Mrs. Mary Whiton Ingersoll, wife of Dr. H. Ingersoll. Photo. loaned by Mrs. Mary E. Bell. 973. R. H. Jackson, Deacon (see no. 59). Large photo. loaned by F. M. Bush. 973. Henry Jackson, Sexton. Framed photo. loaned by Mrs. Elizabeth Guinn, Green Street. 974. Henrietta Jackson, daughter of early janitor. Daguerreotype loaned by Miss Williams, West Green Street. 975. Ben Johnson, Deacon, Trustee (see nos. 49, 70). Engraving loaned by Mrs. C. M. Titus. 976. Mrs. Jane Dey Johnson, wife of Ben. Johnson. Photo. in frame loaned by Mrs. C. M. Titus. 977. Mrs. Mary Johnson (Dumond), daughter of Abram Johnson. Married in 1798 by a Justice of the Peace, to Abraham Davenport. This was the first marriage in Town of Ithaca. Her home was in the "Farm House Garden", afterwards occupied by the Beardsley Art gallery. She married afterward Abram Dumond, son of an early settler, mother of Mrs. Amy Philes. Died March 4, 1868. Photo. loaned by Miss Philes, 420 North Cayuga Street. 987. C. H. Lee. Photo. loaned by Mrs. C. H. Williams. 979. Alonzo Luce, son of Deacon Luce (see no. 416). Photo. loaned by Mrs. J. A. Genung. 980. Rev. Gerrit Mandeville, Pastor, 1804-15 (see no. 1). Framed crayon portrait loaned by Mr. J. L. Mandeville, Brookton. 981. James H. Mandeville, son of Gerritt Mandeville. Loaned by C. E. Mandeville. 982. Mrs. Maria Manning, mother of Mrs. A. I. Brown. Photo. loaned by Mrs. A. I. Brown. 983. Rev. James McChain (see p. 62, no. 4). Photo. loaned by his daughter, Miss Amelia C. McChain, Abingdon, Va. 984. Mrs. Joseph McGraw, mother of Mrs. John Gauntlett. Photo. loaned by Miss Mary Phillips. 985. Jesse McKinney, Trustee (see no. 73). Photo. loaned by Mrs. R. A. Heggie. 986. Mrs. A. T. Mills, Missionary in China. Photo. loaned by Mrs. W. F. Major. 987. Mrs. Martha Minor, mother of Mrs. Jos. Hasbrouck. Large photo. loaned by Mrs. Jos. Hasbrouck. 988. J. J. Mitchell, Deacon (see no. 60). 989. Mrs. J. J. Mitchell, wife of Deacon Mitchell. Photos. loaned by Mrs. Delbert Mitchell. 990. Mrs. Mabel Alexander Needham, daughter of Mrs. D. C. Alexander. Photo. loaned by Mrs. A. 991. Mrs. Josephine Sisson Nettleton, daughter of P. F. Sisson. Photo. loaned by Mr. S. 992. Rev. William A. Niles (see p. 63, no. 6). Photo. loaned by his son, Rev. John S. Niles, Trumansburg, N. Y. 993. Richard Parr, Sexton. Photo. loaned by Miss Parr. 994. Mrs. S. H. Peck. Lady Supt. of the Sabbath School (see no. 142). Photo. loaned by Dr. Peck. 995. Old meeting house of the First Church of Ulysses, now the Trumansburg Church. Drawing made by Mrs. S. H. Peck. Loaned by Dr. S. H. Peck. 996. Mrs. Harriet Pumpelly Quigg, wife of David Quigg, Ithaca's first merchant. Photo. loaned by her daughter Miss Emmeline Quigg. 997. James M. Pollay, father-in-law of Mrs. Gardner Pollay. Framed photo. loaned by Mrs. P. 998. Mrs. James M. Pollay, mother-in-law of Mrs. Gardner Pollay. Framed photo. loaned by Mrs. P. 999. Dean G. Robinson (see no. 851). Photo. loaned by Rev. James R. Robinson. 1000. Mrs. Mary Ellis Ross, wife of Mr. William A. Ross. Loaned by Mrs. E. N. Brown. 1001. Mrs. May Ellis Ross, wife of W. A. Ross. Photo. loaned by E. M. Ellis. 1002. Rear-Admiral Sampson. Photo. loaned by Mrs. E. P. Thompson. 1003. Mrs. L. J. Sanford. Photo. loaned by Miss Mary Sanford. 1004. Frank Leonard Seaman, Newark, N. J. Photo. loaned by Mrs. Ai G. Seaman. 1005. Mrs. Delia Searing, member of Maternal Association. Loaned

by Mrs. John Hathorn, Elmira, N. Y. 1006. A. O. Shaw, sexton. Framed photo. loaned by Miss Julia Shaw. 1007. E. E. Sickles. Photo. loaned by Mrs. C. H. Williams. 1008. Rev. Charles Simpson (see p. 64, no. 17). Photo. loaned by himself. 1009. Bevier Smith (see p. 65, no. 31). Photo. loaned by B. G. Smith. 1010. Mrs. E. C. Smith. Photo. loaned by her son, Frank E. S. 1011. David Spencer (see no. 120, 623). Photo. loaned by Mrs. Charles Spencer. Mrs. David Spencer. Photo. loaned by Mrs. Charles S. Spencer. 1012. Lewis Stebbins, Trustee (see no. 77). 1013. Mrs. Sarah Stebbins, wife of Lewis Stebbins, mother of Mrs. Alex. Frear. Photos. loaned by Mrs. Frear. 1014. John C. Stowell, Elder (see nos. 35, 56, 95). Crayon portrait owned by the J. C. Stowell Co. 1015. Mrs. J. C. Stowell. Photo. loaned by Mrs. C. D. Stowell. 1016. Mrs. Mary Taber. Photo. loaned by Mrs. E. S. DeForest. 1017. Mrs. Octavia Terry, mother of Miss E. V. Terry. Photo. loaned by Miss T. 1018. Mrs. Tillotson, mother of Mrs. Fred Andrus. Photo. loaned by Mrs. A. 1019. Mrs. Sarah Teeter. Photo. loaned by Mrs. Kate Nelson. 1020. Elijah B. Torrey, 1827-1901. Ambrotype loaned by Miss Hattie Torrey. 1021-1022. W. Totten, with Mrs. Totten, his wife. Photo. loaned by Mr. Fred J. Hayes. 1023. Nicholas Townley, Elder (see Nos. 14, 45). Photo. loaned by Mrs. Arnold Vincent. 1024. Mrs. Nicholas Townley, sister of Julius Ackley. Photo. loaned by Mrs. Arnold Vincent. 1025. Mrs. Elias Treman. Photo. loaned by Mrs. M. VanCleaf. 1026. Helen Tuttle, cousin of Mrs. H. E. Dann. Photo. loaned by Mrs. D. 1027. Mrs. Valentine, mother of Miss Laura Valentine. Photo. loaned by Mrs. Elliott. 1028. Laura Valentine. Photo. loaned by Mrs. Elliott. 1029. Mrs. Anna Elliott Howe, granddaughter of Mrs. Valentine. Photo. loaned by Mrs. Elliott. Photos. loaned by Miss Harriet VanHoesen: 1030. Peter L. VanHoesen. 1031. George J. VanHoesen, died at 15 years of age. The youngest member of the Church at the time of his death. Dr. David Torrey, Pastor. 1032. Mrs. James Cosgriff, painted photo. 1033. Mrs. Ann VanHoesen, mother of Miss VanH., member of Maternal Association, daguerreotype (see no. 298). 1034. E. M. Walker. Photo. loaned by E. G. Walker, his son. 1035. Mrs. Maude Miller Walter. Photo. loaned by Mrs. M. E. Korts. 1036. Edmund H. Watkins, Deacon (see no. 61). Loaned by Mrs. Watkins, Spencer Road. 1037. Rev. John Whitbeck, father of Mrs. W. T. Edwards, photo. 1038. Mrs. Margaret Strong Whitbeck. Photo. loaned by Mrs. W. L. Edwards. 1039. John Whitlock. Photo. loaned by Mrs. Mary D. Baker. 1040. Mrs. Mary Whitlock, wife of John Whitlock. Photo. loaned by Mrs. Mary D. Baker. 1041. George R. Williams, as a boy. Photo. loaned by Mr. F. C. Terry (see nos. 40, 102, 129, 621). 1042. Florence S. Wright, daughter of Henry L. Wright. Photo. loaned by Henry Wright. 1043. Hat worn by Rev. Gerrit Mandeville. Loaned by Mrs. Geo. Stewart, Trumansburg. 1044. Coat worn by Rev. Gerrit Mandeville. Loaned by Mrs. Geo. Stewart, Trumansburg. 1045. View of Ithaca from South Hill. Old picture loaned by Mr. W. B. Georgia. 1046. Hand saw used by Dr. William Wisner. Loaned by Mr. J. J. Rounseville. 1047. Elements of Civil Liberty, by William Wisner, D.D. Published in 1853 in Ithaca. Loaned by Fred J. Marsh (duplicate of 429). 1048. Certificate of membership in Ithaca Library, issued to John Ackley, 1811. Loaned by his son, A. N. Ackley; now deposited with the Historical Society. 1049. Certificate to Mrs. Mary Higgins, Home Missionary Society, Original print. Loaned by Mrs. S. Dudley. 1050. Framed copy of Discharge from Revolutionary War of Stephen Hayt, great-grandfather of Mrs. Jessie Genung and Mrs. Pearson. Loaned by Mrs. Winifred L. Pearson.

Miscellaneous.—Names of those loaning not given: 1051. Frank Atwater. 1052. Ada Corning Atwater. 1053. Martha Bierce. 1054. Spencer Coe. 1055. Miss Coe, sister of Spencer Coe. 1056. Mrs. Davis. 1057. Mrs. Ellen C. Brown Elliott. 1058. Mrs. B. Howell. 1059. Mrs. Eunice Watkins Huff, granddaughter of Deacon Watkins. 1060. Mrs. Harriet Kimball, half-sister of Anna Schuyler Stoddard. 1061. Cornelia Beardsley Kneff. 1062. Mary Korts, 1805-1892. Large photo. 1063. Mrs. Henry Leonard (see no. 913). 1064-5. Mr. and Mrs. Jonn Lyon. Mr. Lyon was a Deacon, 1869-1880 (see no. 57). 1066. William Mandeville. 1067. Mrs. William Mandeville. 1068. Miss A. Middaugh. 1069. Mrs. D. S. Parsons. Daguerreotype. 1070. Holy Bible. Printed at Cooperstown, 1823. 1071. The New Testament of our Lord and Saviour Jesus Christ. (Illustrated.) Pub. by Silas Andrus, Hartford, Ct., 1830.

TABLE SHAR AS EXTANT RECORDS SHOW.

	47	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862
Church Membership	85			300		303	298	318	300	293	302	332	331	327	351	348
Congregational Expenses						1182	1277	1031	1506							1868
Session Fund	10	9	10	10		12	15	14	17	13	12	10	15	17	18	18
Deacons' Fund	17	31	34	22	64	53	45	54	64	75	77	111	190	89	66	166
Support of Sunday School						30	37	53	54		26		30	32	16	53
Gifts by Sunday School	18	14			13		37	37	56				84	130	120	125
Foreign Missions	84	286	138	138		307	265	285	200	224	312	473	239	294	478	332
Home Missions	65	286	139	138		354	254	357	460	513	555	247	496	390	489	475
Bible Societies	34	33	26	26		68	78	50	99		103	58	62		61	65
Tract Societies	95	128	28	28		176	42	101	131		140	141	130			
Seaman's Friend and Bethel Societies	12	18	58	58			42	35	27			29	73			21
Education	34	38				40	43	80	147	246	366	135	210	77	80	75
Auburn Theological Seminary																
Aid for Colleges																
Church Erection						80		122	61		19					
Publication and Sunday School Work								92	256	230	162		17	17	21	40
American Sunday School Union								31	27							
Pawnee Mission (by Sunday School)	12	59	35	3		79						148				
Amer. Protestant Reform Association	25	25														

NOTES.—(a) In this table 328: For Greeks, \$57. Colonization Society, 1830, \$17; Cents are omitted. me Enterprise, \$349; 1842, Ladies' Moral Reform Society, (b) The congregation 840, '42, '49, '50, '52, '66, '68, '84, aggregating \$551. Amer- for nearly fifty ye 55, \$65. Christian Commission, 1863-5, \$276. (c) No records of any r. Wisner in 1852, '54, '55, '58, '59, '60, '61, aggregating \$1457.

	18	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903
Church Membership	1	635	654	654	663	653	672	674	665	676	551*	565	543	571	610	629
Congregational Expenses		0	4527	3384	5248	4787	4446	4563	5631	4711	5137	5403	5011	5443	6662	6208
Session Fund		0	328	381	353	411	425	320	293	352	391	140	92	107	226	247
Deacons' Fund		5	249	303	318	403	319	360	309	297	292	283	345	362	438	489
Church Library		8	20	35	30	15	27	12	20	5	18	24	24	49	39	20
Support of Sunday School		1	89	53	79	203	87	44	125	210	173	200	200	200	250	285
Gifts of Sunday School		3	430	455	447	462	414	427	364	406	529	440	280	435		564
Foreign Missions		5	2014	1281	1280	1397	1407	1463	1374	1659	1583	2041	2124	2515	2160	1896
Home Missions		2	1302	1427	1127	1349	1331	1019	1240	1253	1137	1466	1353	1836	1572	1598
Value of Boxes Sent		5		312	181	343	305	286	91	173	124	221	31	397	130	256
Bible Societies		9	51	40	38	15	28	28	31	10	18	34	24			
Tract Societies																
Seaman's Friend and Bethel																
Education		7	405	259	177	192	135	203	342	152	142	195	192	98	79	82
Auburn Theological Seminary		0	25			100			425	852	450	1545	627	800	3326	2683
Aid for Colleges		1	94	95	92	62	72	37	65	56	69	73	72	74	59	62
Church Erection		6	126	114	142	142	107	74	88	91	116	132	125	177	138	144
Synodical and Presbyterial Aid		8	107	148	131	183	114	131	114	121	173	295	288	295	236	246
Publication and Sunday School Work		2	81	95	83	101	74	53	69	53		73	72	74	59	62
Freedmen		0	317	227	273	267	245	153	207	155	188	244	241	247	197	205
Ministerial Relief		1	298	268	272	278	274	206	238	240	268	343	341	295	236	246
Woman's Board of Missions		3	50	71	47	53	63	33	22			54	48	49	39	41
Woman's Union Missionary Society		9	376	171	159	131	127	129	125	95	155	122	120	123	98	
Local Benevolences		9	789		817	164	166	164	612	137	153	195	192	216	157	185

NOTES.—Miscellaneous 891, \$38; National Children's Home Society, 1895, \$107; New York City, 1895, \$444; Christian Commission Army work, 1898, \$5; lum, 1891, 1895, Dorcas), \$15; Miscellaneous, \$170; McAll Mission, 1880, 1895, 1896, \$123; gating \$636.

(b) To these, as to other each year. It is an absentee and reserve roll. any sums other t

TABLE SHOWING CHURCH MEMBERSHIP, CONGREGATIONAL EXPENSES AND BENEVOLENCES, AS FAR AS EXTANT RECORDS SHOW.

[illegible]

NOTES.—(a) In this table only such items are given as are found in some book of record.

Cents are omitted, all sums over 50 cents adding \$1, and under that being dropped.

(b) The congregational expenses, including Pastor's salary, were raised by subscription for nearly fifty years; records thereof are not to be found.

(c) No records of any benevolences prior to 1820 are extant.

(d) Miscellaneous offerings, 1828: For Greeks, £57. Colonization Society, 1830, £17.

1859, \$33; 1837, *The Volume Enterprise*, \$349; 1842, *Ladies' Moral Reform Society*.

\$5. Temperance Cause, 1840, '42, '49, '50, '52, '66, '68, '84, aggregating \$551. American Jews' Society, 1853, '55, \$65. Christian Commission, 1863-5, \$276.

(c) Donations were made to Dr. Wisner in 1852, '54, '55, '58, '59, '60, '61, aggregating \$1452.

	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000
Church Membership	351	368	354	359	382	388	411	424	426	423	422	443	455	444	334	377	391	401	396	398	399	---	552	577	591	635	654	654	663	653	672	674	665	676	551	565	543	571	543	571	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610	628	617	610</																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								

NOTES.—Miscellaneous: (a) 1863, Five Points House of Industry, §30; 1866, Howard Mission, New York City, §13; 1890, Maryville College, §156; Brooklyn Colored Orphan Asylum, 1891, §183, §42; Seattle Free Sufferers, 1889, §69; George Junior Republic, 1893, 1895, §196, §125; Tuskegee Institute, 1894, §52.

(b) To these, as to other worthy causes, individuals in our Church give considerable sums each year. It is not the policy of our Church, however, to report as Church offerings any sums other than those passing through the hands of the Church Treasurers.

(r) Aid of Students, 1885, 1891, §38; National Children's Home Society, 1895, §107
Memorial Remun Fund, 1895, §44; Christian Commission Army work, 1898, §5
Flood Sufferers, 1901 (by Dorcas), §15; Miscellaneous, §170; McAll Mission, 1880
'88, '89, '90, '91, '92, aggregating §636.

* In 1898, 139 names were put on an absentee and reserve roll.

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